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Act. X. 38.

*How God anointed JESUS of Nazareth
with y^e Holy Ghost & with Power, who
went about doing Good &c.*



M: V. Gucht Sculp.

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A N
Historical Geography
OF THE
NEW TESTAMENT:
In Two PARTS.

PART I.
The JOURNEYINGS
Of Our Lord and Saviour
JESUS CHRIST.

PART II.
The TRAVELS and VOYAGES
Of St. PAUL, &c.

Being a *Geographical* and *Historical* Account of all the Places mention'd, or referr'd to, in the *Books of the New Testament*; Very useful for understanding the History of the said Books, and several Particular Texts. To which end there is also added a CHRONOLOGICAL TABLE.

Throughout is inserted

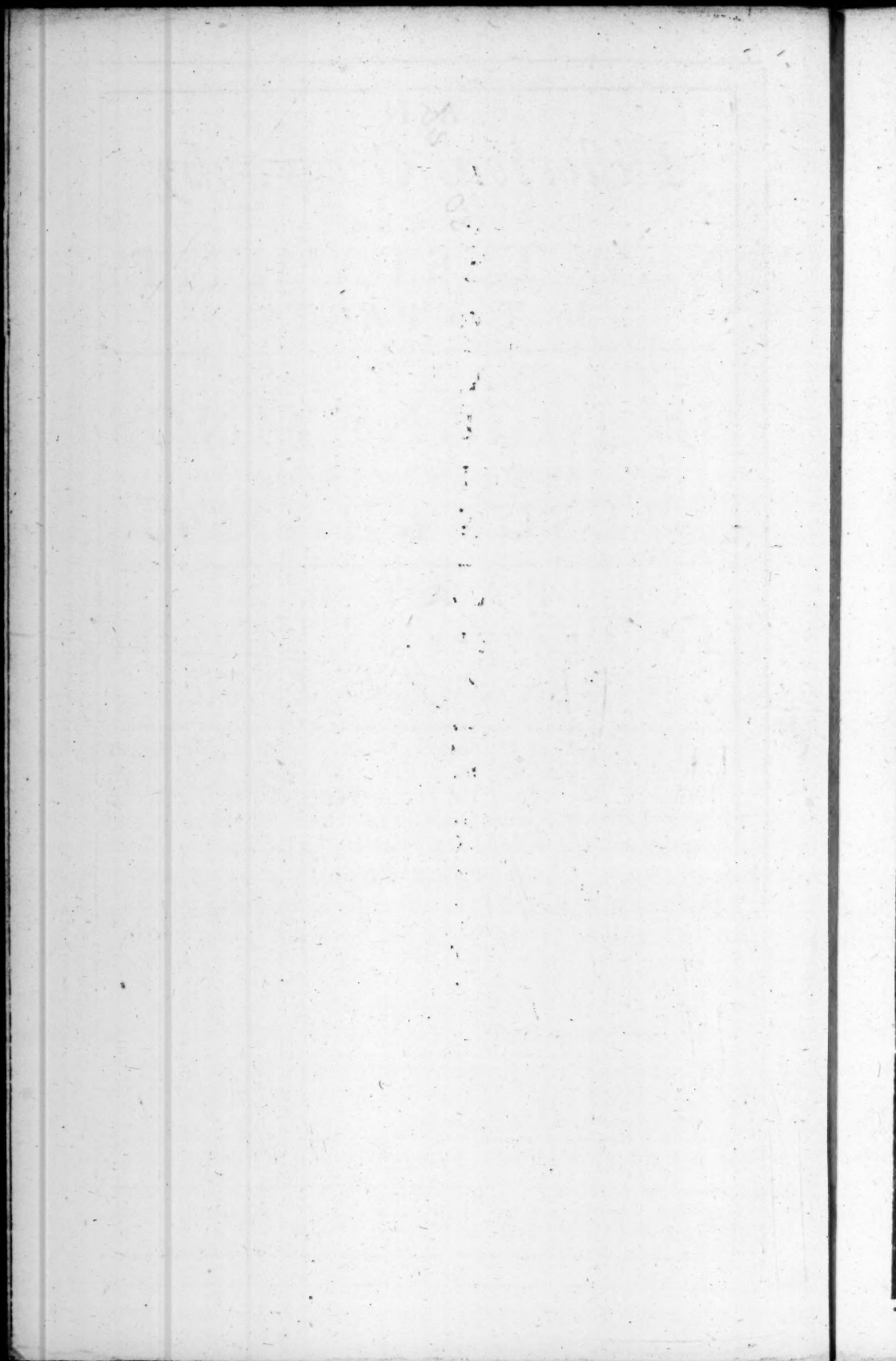
The *Present* State of such Places, as have been lately Visited by Persons of our own Nation, and of unquestionable Fidelity; whereby the Work is rendred very *Useful* and *Entertaining*.

Illustrated and Adorned with MAPS, and several Copper-Plates; wherein is represented the *Present State* of the Places now most Remarkable.

By EDWARD WELLS, D. D. Rector of
Cotesbach in *Leicestershire*.

The Second Edition.

London, Printed by W. Botham; for James Knapton, at the
Crown in St. Paul's Church-Yard. 1712.



From Thomas Potts. Reg. Lib. Cantab.

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PART I.

THE
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Being a *Geographical* and *Historical* Account of all the Places mentioned, or referred to, in the *Four Gospels*; Very useful for understanding the Evangelical History, and several Particular Texts. To which end there is also added a CHRONOLOGICAL TABLE.

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42

4

9

97



TO HER
Sacred Majesty,
A N N E,
Q U E E N
O F
Great-Britain, &c.

MADAM,

IT is not to be doubted, but
an *Historical* and *Geogra-*
phical Account of the *Journey-*
ings of Our Blessed SAVIOUR
will be highly Acceptable to
A 2 That

The Dedication.

That Great Piety, which induces
Your Majesty so carefully to
tread in the Steps of the Holy
J E S U S ; and to esteem it
far more preferable, to be an
Obedient Servant of CHRIST,
than to be the *Sovereign Lady* of
Many and Large Dominions.

To these Religious Principles
it is Owing, that as our Lord by
his most precious Blood, hath
purchased to Himself an Univer-
sal Church ; so Your Majesty,
out of Your Princely Zeal for
the same, hath solemnly decla-
red, That *You have nothing more
at Heart, than to Preserve* (That
True Branch of it) *the Church of
England, as by Law Establish'd,
in a Safe and Flourishing Condi-
tion.*

May

The *Dedication.*

May it please the Divine Goodness to grant Your Majesty a Long and Happy Reign ; and so to Bless and Prosper All Your Majesties Counsels and Undertakings, that they may all tend to Promote, and Effectually bring about that Good and Glorious End, which Your Majesty hath, most Deservedly, so much *at Heart.*

For my Own Part, as I have had the Honour and Happiness to be Educated both at School and at the University in *Royal* Colleges, and that more particularly upon the Foundations of Your Royal Predecessor of Ever Glorious Memory, Queen ELIZABETH; so I think the most proper way to express my Gratitude to my Royal Benefactors, is by endeavouring to be

The Dedication.

more Peculiarly serviceable to
Your Royal Person, whose Great
Glory it is, to Equal, if not to
Exceed, the so much Renown'd
Queen ELIZABETH.

On this Principle of Gratitude
I now crave Leave, with All
Humility, to Present to Your
Majesty This Treatise of the
Journeyings of Our Blessed Saviour,
which I doubt not but will meet
with a Gracious Acceptance, as
to the *Subject* it treats of. As for
its *Author*, I shall beg Leave only
to say, that as Your Majesty hath
nothing more at Heart, than to
*Preserve the Church of England, as
by Law Establish'd, in a Safe and
Flourishing Condition*; so in Con-
formity to Your Majesties Royal
and Pious Example, and also to
the Duty of my Own Sacred
Function, I have nothing More
at

The Dedication.

at Heart, than to *Defend its Truly Apostolical Doctrine and Discipline against All Opposers Whatever* : This being, as I humbly conceive, the Best way to Approve My self, not only a *Faithful Minister of CHRIST*, which ought to be my first Care; but also, which ought to be my next Chiefest Care,

YOUR MAJESTIES

Faithful Subject,

E. WELLS.

A 4

THE

T H E

P R E F A C E.

IN the Sacred Scriptures there are distinguishable these two General Parts, a Doctrinal and an Historical. By the Doctrinal Part are understood those Instructions which teach us, what we are to Believe and Practice in order to our Eternal Salvaion. By the Historical Part is meant the Account given us of Transactions and Events; either in reference to Nations, especially that of the Jews; or in reference to single Persons, as Abraham, David, &c. but above all, Our Lord and Saviour J E S U S C H R I S T the Author and Finisher of our Faith, Heb. 12. 2.

Of these two Parts of Scripture, the Doctrinal being of infinitely the Highest concern, requires therefore our Far Greatest Study and Application. However this hinders not, but that we may, and very commendably too, spend Some Time
and

The Preface.

and Thoughts on the Historical Part of Scripture ; it being but Reasonable to think, that what the Wisdom of God has judg'd fit to make Part of his Word, we may judge fit to make Part of our Study.

This being certain in general, 'twill easily be granted, that amongst all the Historical Passages of Scripture, the Circumstances appertaining to the History of our Blessed Saviour, challenge the First place in our Studious Thoughts and Enquiries. And as Geography is acknowledged to be One Eye of History in general, so nothing can more conduce to illustrate the History of our Lord, than giving as it were a Plan of those Places which made up the Scene, whereon the Particulars of his Holy and Unspotted Life were Transacted ; especially if the Geographical Description be rang'd after an Historical Method, or according to the Series of Time, wherein the Places were Visited by our Blessed Lord.

This is the Design and Method of the First Part of this Work, which therefore cannot be Reasonably Disliked, whatever the Performance may be. Though even this, I hope, carries nothing in it, but what is very Excusable by a Reader of Candour,

The Preface.

Candour, and not Unapprehensive of the Nature of the Subject.

In describing the Antient State and Condition of Places, as they were in the times of Our Saviour, I have chiefly followed (where I could) Josephus the Celebrated Jewish Historian, as being beyond dispute the best qualify'd Author to inform us therewith; forasmuch as he lived in the first Century, and was not only a Native of the Holy Land, but also a great Commander or General in It.

*But judging it might be not less (if not more) acceptable to the Genius of the Age, I have inserted also the Best Account we have of the Present State and Condition of Places mentioned in the Gospels, and lying within the Holy Land. This I have taken from the late Reverend and Ingenious Mr Maundrel, then Chaplain to the Factory at Aleppo, in his Journey from Aleppo to Jerusalem A. D. 1697. This worthy Person appears by his Writings, to have been so well qualify'd for a Work of this Nature, that it is much to be regretted, that he had not the Opportunity of taken a Survey of all the Parts of the Holy Land, but especially of the Sea of Galilee and the Country round it. Sure I am, 'tis
much*

The Preface.

much to be Wished, that this might be done by some other worthy Person belonging to the fore-mentioned Factory, and no less qualify'd for such an Undertaking. 'Tis obvious, of what great Use this might be, for the Clearing some Passages in the Gospels, which relate to our Saviours Journeyings about the Sea of Galilee.

I need not inlarge on the Great use that Maps are of, to the better Understanding of all Sorts of Geographical Treatises. For which Reason I have added to this First Part a Map shewing the Places mentioned in the Four Gospels and lying chiefly within the Holy Land: As I have also added Another Map to the other Part of this Work, shewing such Places as are mentioned in the Other Books of the New Testament, and lay chiefly without the Holy Land. So that in One of these two Maps is to be found any Place mentioned or referred to, in the Whole New Testament.

And whereas Maps, notwithstanding their Great use in Geography, do after all serve to shew only the bare Situation of Places, not to give any just Idea of the Places themselves, which yet the Curious Reader may be desirous to have; therefore

The Preface.

fore to gratify his Desire, and to afford him all the Satisfaction and Entertainment that the Nature of the Work will reasonably allow of, there are added (besides the Maps) several Copper-Plates, wherein are represented most of the Places now Remarkable as to their Present State and Condition, the Draughts being taken from the Best Hand, viz. Monsieur Bruyn, excepting only that of Jerusalem taken from the famous Mr. Sandys.

'Tis here to be further remarked, that I have not contented my self with giving a Bare Geographical Account of Places; but have also taken notice of such Famous Persons or Actions or Other Circumstances, as the Places are Memorable for in History, or at least deserve our Present Observation. And this I have done to the End, that this Work might be Useful in More Respects than One; and not only more Useful, but also more Pleasant and Eetertaining to the Reader. On this Historical Account, as also by reason of the Historical Method I have made use of both in this and the other Part, I have given to this Work the Name of An Historical Geography of the New Testament.

The Preface.

I have purposely avoided all Critical Disquisitions relating hereunto, judging it more Proper and Convenient to Reserve them for a distinct Treatise, (to be drawn up, when I shall by the Divine Permission and Blessing have finished the Geography of the Whole Bible, and then to be perused by such as can Please themselves therewith,) than to interweave them, as I go along, with the Body of this Work, it being chiefly designed for the service of such, as are not wont to find any great Pleasure in Criticisms, at least of this Nature; and are not much skilled in any other but their Native English Tongue. For which last reason I have likewise made use of the New English Translation of Josephus by Sir Roger L'Estrange.

As Geography is esteemed One Eye of History, so Chronology is esteemed the Other; and therefore to give All the Light I could to the History of Our Saviour, at the end of the First Part I have added a Chronological Table, taken from the Reverend and Learned Dr. Cave, which will serve to shew the distinct Times of Our Saviour's Journeyings; and so be no less beneficial to this Sacred Geographical Tract, than One
Eye

The Preface.

Eye is to the Other in common Perception or Sight.

Having thus laid before the Reader, what was requisite to be taken notice of, in reference to the Design, Method, and Performance of the ensuing Treatise; I shall only add, that since 'tis a common Observation, that the Humour of the Present Age seems much to incline Persons, especially of the Higher Ranks, to Read Travels; 'tis to be presumed, that the said Humour, a little influenced and directed by Piety, will make way for a Favourable and Kind Reception of these my Endeavours, to set forth in the First Part of this Work an Account of the Journeyings of our Lord and Saviour JESUS CHRIST.

THE

The CONTENTS of the First Part.

- Chap. I. *Of the Holy Land in general, and its Principal Divisions ; as also of such other Countries and Places, as lay without the Holy Land, and are mentioned or referred to in the Four Gospels.* Pag. 1
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A CATALOGUE of the Maps and Copper-Plates, with Directions to the Book-binders, how to place them.

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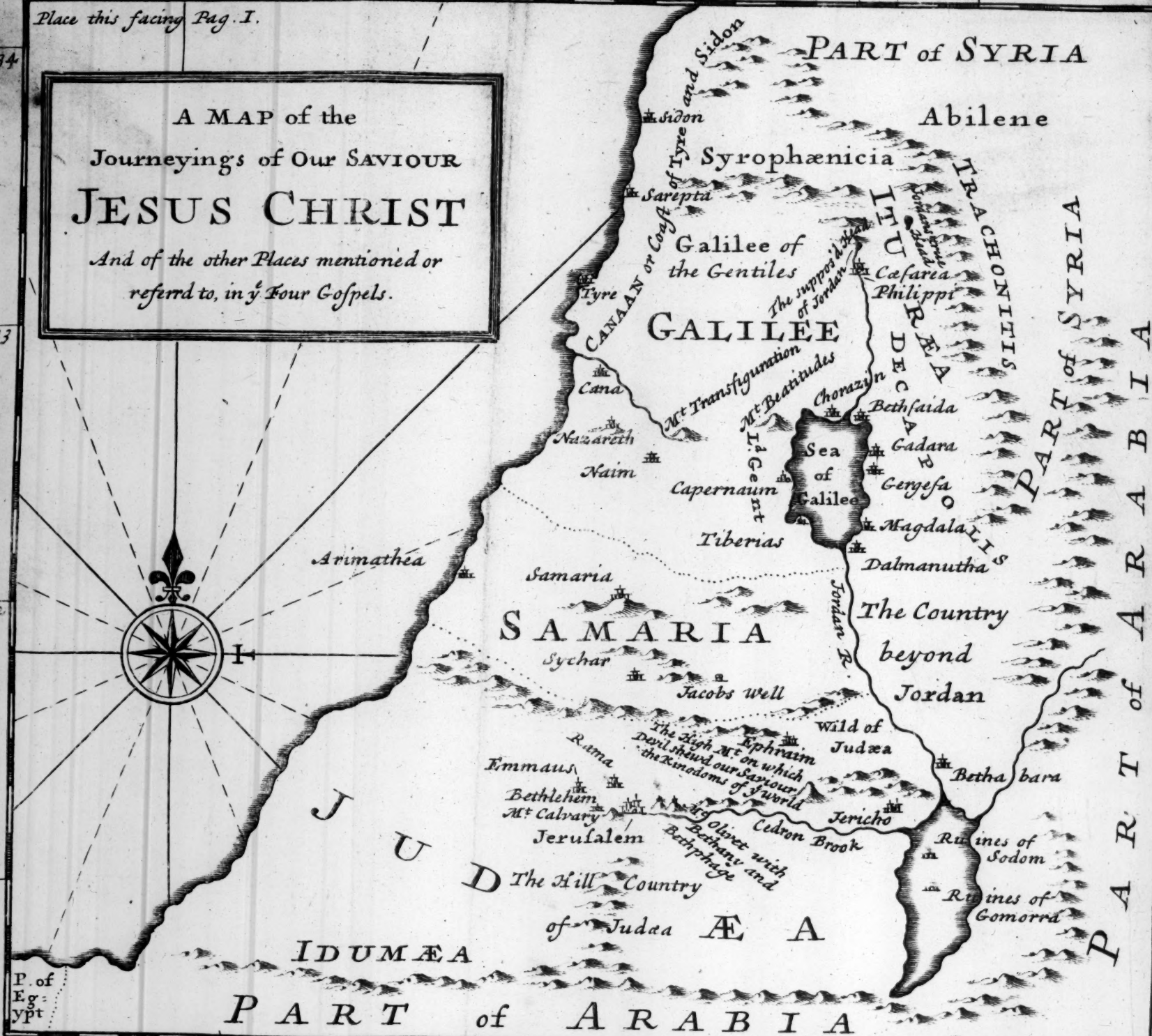
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N

Place this facing Pag. I.

A MAP of the
Journeyings of Our SAVIOUR
JESUS CHRIST
And of the other Places mentioned or
referred to, in y^e Four Gospels.



34
THE
JOURNEYINGS

I
Part I.

Of our Blessed
LORD and SAVIOUR
JESUS CHRIST:

OR, A
Geographical and Historical Account
of the Places mention'd, or re-
ferr'd to, in the *Four Gospels*.

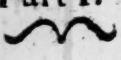
CHAP. I.

32
Of the Holy Land in general, and
its Principal Divisions; as al-
so of such other Places, as lay
without the Holy Land, and
are mention'd or referr'd to in
the Four Gospels.

31
A Mong the Great and Glorious
Advantages, enjoy'd of old
by the *Jews* above the *Gen-*
tiles, it may justly be e-
steem'd none of the least, that our Bles-
sed Lord and Saviour JESUS CHRIST,
B not

I:
The Holy
Land, why
so called.

The Geograph. of the New Test.

Part I. not only *came of Them according to the*
 *Flesh*, Rom. 9. 5. but also during his
stay in the flesh here upon Earth,
dwelt among them, John 1. 4. making
 so constant an abode with them, as
 that we read not in Scripture he ever
 went out of the Bounds of the *Holy*
Land, but when *Joseph* fled with him,
 then a Child, into *Egypt*, in order to
 avoid the wicked and secret Designs of
Herod against his Life. His Coming
 into the World was indeed intended to
 prove, in God's appointed time, an
Universal Benefit to the *Whole World* :
 But it seem'd Good to his Divine Wis-
 dom to shew in the first place a *special*
 Favour to those, who had for so long
 a time been his *Peculiar People*, in ma-
 king choice of their Country to be the
 Seat of his constant Residence, whilst
 he liv'd here on Earth. And a great
 Blessing was this his Residence, inas-
 much as he *went about* their Country
doing good, Acts 10. 38. not only to
 Mens Bodies, by his miraculous Cures,
 but also to their Souls by his most
 Holy Doctrine and Life. And it is on
 account, chiefly and eminently, of
 the unspotted *Holiness* of our Redeem-
 er, the Ever Blessed and Ever to be
 Adored

Or, Our Saviour's Journeyings.

3

Adored JESUS, that the Land of the *Jews*, wherein He lived, is by us *Christians* dignify'd with the most honourable Title of the *Holy Land*.

Part I.
~~~~~

The Name, whereby it is denoted in the New, as well as the Old Testament, is the *Land of Israel*, *Matt.* 3. 20, 21. Under which Name in its larger Acceptation is comprehended All that Tract of Ground, on each side the Course of the River *Jordan*, which God gave for an Inheritance to the *Children of Israel*. And within this Extent or Compass lay All the Provinces or Countries, which our Lord honour'd with his Presence, excepting *Egypt*; and so all the Countries or Places, but a very few, mention'd or referr'd to, by the Four Evangelists, or in the History of our Saviour's Life.

2.  
Called in  
Scripture  
the Land  
of Israel.

Now before I enter upon a Particular Description of our Saviour's *Journeyings*, it may be convenient to give here a general View of the said Countries. I shall begin with the celebrated Province of *Judea*, and so take the rest as they come in my way, in a Geographical Order, or with respect to their Situation.

3.  
A general  
View of the  
Countries  
mentioned  
in the Four  
Gospels,  
more especially  
of the  
Principal  
Divisions  
of the Holy  
Land.

## Part I.

4.  
of Judea.

*Judea* then took its Name originally from *Judah*, the fourth Son of *Jacob*, whose Offspring made up the most Renown'd of the *Twelve Tribes of Israel*, (most Renown'd, as on other Accounts, so especially because of *It sprang our Saviour*, Hebr. 7. 14.) Hence by the *Children of Judah* were originally understood only the *Tribe of Judah*; and by the *Land of Judah*, only the Portion of Land that appertain'd to that Tribe. But in process of Time, when Ten of the Twelve Tribes revolted from the House of *David*, and erected themselves into a distinct Kingdom, under the Title of the *Kingdom of Israel*; then the other Two Tribes *Judah* and *Benjamin*, which adher'd to the House of *David*, began to be both of them comprehended under one common Title of the *Kingdom of Judah*, or simply *Judah*. And afterwards by degrees, as the People of the *Kingdom of Judah* did enlarge their Possessions, more especially upon the Ten Tribes being carried away into Captivity by the King of *Assyria*, (when Those of *Judah* seem'd to have possess'd themselves of the Land pertaining to the two adjoining Tribes of

*Simeon*

Or, Our Saviour's Journeyings.

5

Simeon and Dan, then left Desolate.) Part I:  
upon these Acquisitions the Name of *Judah* or *Judea* began to be extended to all the Southern Tract of the *Land of Israel*, so as to include under it, not only what of old belong'd to the Tribes of *Judah* and *Benjamin*, but also what belong'd to the Tribes of *Simeon* and *Dan*. And in further process of Time, especially after the Return of the Jews from the *Babylonish* Captivity, the Name of *Judea* was extended in general to All the *Holy Land*, at least to All the Parts of it inhabited by *Jews*. In this largest Acceptation it is taken, *Luke* 23, 5, &c. In the other Acceptation, wherein it denoted All the South part of the *Holy Land*, it is always taken where it is mentioned in conjunction with *Galilee*, *Samaria*, and the Country beyond *Jordan*; excepting only one Place; of which I shall speak distinctly in the ensuing Paragraph.

The Place referr'd to by me in the foregoing Paragraph, is *Mark* 3. 7, 8. <sup>5.</sup> *Of Idumea.* where we are told, that a great Multitude followed *JESUS*, from *Galilee*, and from *Judea*, and from *Jerusalem*, and from *Idumea*, &c. Now *Idumea*, tho'



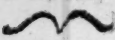
## 6      *The Geograph. of the New. Test.*

Part I. it be no more than the Greek Name, framed from, and answering to the Hebrew *Edom*, yet is not here to be understood of the Original Habitation of the *Edomites*, Mount *Seir*; (of which see *Deut.* 2. 5.) but by *Idumea* in this Place of *St. Mark*, seems much more probably to be denoted the more Southern part of the Province of *Judea*, which during the Captivity of the *Jews* at *Babylon*, being left destitute or not sufficiently inhabited by its Natives, seems to have been possess'd by the Neighbouring *Idumeans*. These *Idumeans*, though (when they were afterwards quite dispossess'd again of many Places in *Judea*, and were brought so low by the conquering Arms of the *Maccabees*, as to be forced to comply with such Terms as the *Jews* offer'd them) they chose rather to embrace *Judaism*, than to quit the Habitations they were possess'd of; and, though hereupon they were incorporated into the Body of the *Jewish* Nation, and were reckon'd themselves among the *Jews*: Yet however the Tract of *Judea*, inhabited by them, did not so soon lose the Name of *Idumea* derived from them, but retained

tained it not only in the times of the New Testament, as appears from this Place of St Mark, but also for a considerable time afterwards, as appears from common Writers. Part I.

Above *Judea* Northwards lay the Province of *Samaria*, so called from its City of the same Name, formerly the Capital of the *Kingdom of Israel*, namely, from the Reign of *Omri* its Founder. For He bought the Hill *Samaria* of *Shemer* for two Talents of Silver, and built on the Hill, and called the Name of the City which he built, after the Name of *Shemer* Owner of the Hill, *Samaria*, 1 King. 16. 24. This Province (as well as the former of *Judea*) stretch'd it self from the *Mediterranean Sea* Westward, to the River *Jordan* Eastward, taking up the most considerable part of what formerly pertained to the *Tribe of Ephraim*, and the *Half Tribe of Manasses* on the West side of *Jordan*; and lying exactly between *Judea* to the South, and *Galilee* to the North. Whence St. *John* saith, (*Chap. 5. 34.*) that our Saviour must needs go through *Samaria* when He left *Judea* and departed into *Galilee*; which last therefore comes next to be described

6.  
of Samaria.

Part I. in the Geographical Order I above  
 propos'd here to follow.

7. I pass by the Etymology or Deriva-  
 of Galilee. tion of the Word *Galilee*, there being  
 not enough said in Scripture to make  
 a well-grounded Conjecture concern-  
 ing it. I observe rather, that this  
 Country above All the Others, was  
 most Honour'd with our Saviour's Pre-  
 sence. 'Twas here that he was Con-  
 ceived, *Luk. 1. 26, &c*; 'twas hither  
 that *Joseph* and *Mary* returned with  
 him then a Child out of *Egypt*; 'twas  
 here he settled and lived with his Re-  
 puted Father and the Blessed Virgin  
 his Mother, till he began to be about  
 Thirty Years of Age, and was Bapti-  
 zed of *John*, *Matt. 2. 22. 23. Luke*  
*2. 39. 51. Matt. 3. 13. Luke 3. 23.*  
 'twas hither He returned after his Bap-  
 tism and Temptation by the Devil,  
*Luke 4. 14.* And after his Entry up-  
 on his Publick Ministry, tho' He fre-  
 quently Visited the Other Provinces,  
 yet 'twas here that His Dwelling place  
 was, *Matt. 4. 13.* And lastly, 'twas  
 here our Lord made his First Appear-  
 ance to the Eleven Apostles after his  
 Resurrection, *Matt. 28. 16.* To all  
 which may be added, that the most  
 Con-

Or, Our Saviour's Journeyings.

9

Considerable Part, if not All, of his Part I.  
said Apostles were of this Country; whence they are All stiled by the Angels, *Act. I. 11. Men of Galilee.* It remains only to observe here farther, that *Galilee* took up what was formerly possess'd by the Tribes of *Issachar* and *Zabulon* and *Naphtali*, and the Inland part of the Tribe of *Asher*. A more distinct Account of the Bounds of *Galilee* will appear, from what is to be said of the Countries joining upon it, which I therefore proceed to.

As *Galilee* was bounded on the South 8.  
with *Samaria*, so it was bounded on the West and North with the Coast of *Tyre* and *Sidon*, which were Two very considerable Cities, seated on the Mediterranean Sea, and thereupon celebrated for Merchandise in Sacred (as well as Heathen) History, *Isai. 23.* They both lay within the *Land of Canaan*; and *Sidon*, as it was so called from the First-born of *Canaan*, *Gen. 10. 15.* so was it the Northern Border of the *Land of Canaan*, *Gen. 10. 19.* and upon Division of the said Land among the Tribes of *Israel*, it, together with *Tyre*, fell to the Lot of the Tribe of *Asher*, *Josh. 19. 28, 29.* But we read *Judg. I. 31.* that *Asher* did not drive out

*Of the  
Coasts of  
Tyre and  
Sidon.*



**Part I.** *out the Inhabitants of Sidon, nor of the other Maritime Places there mentioned, which lay along upon that Sea-coast, but dwell in those Parts among the Canaanites, the Inhabitants of the Land.*

9.  
of Abilene.

There remains now only the Eastern Boundary of Galilee to be spoken to ; and this was made up of the Countries of *Abilene* and *Iturea*, with *Trachonitis*. Of these *Abilene* lay highest to the North, and was so named from its chief Town *Abila*, and is thought by some to have lain within the Borders of *Nephtalim*, though it was never subdu'd by that Tribe. Mr. *Maunder* tells us, that the next day after he left *Damascus* in his return towards *Tripoli*, they came to a small Village called *Sinie* ; just by which is an ancient Structure on the top of an high Hill, supposed to be the Tomb of *Abel*, and to have given the adjacent Country in old times the Name of *Abilene*. The Tomb is Thirty Yards long, and yet is here believed to have been but just proportion'd to the Stature of him that was buried in it.

10.  
of Iturea.

Below *Abilene*, on the East of the Course of *Jordan*, lay *Iturea*, thought to have taken its Name originally from *Jetur*,

Or, Our Saviour's Journeyings.

11

*Jetur*, Gen. 20. 25, one of the Sons of *Ishmael*, who settled in these parts, and whose Posterity was afterwards, either quite driven out, or subdued by those *Amorites*, over whom in the time of *Moses* reign'd *Og*, by the Title of the *King of Bashan*: *Iturea* therefore being much the same with the *Kingdom of Bashan*, was a considerable part of that Tract of Ground, which *Moses* gave to that *Half Tribe of Manasses*, which fix'd on the East of *Jordan*. And to the same half Tribe appertain'd the *Region of Argob*, *Dent. 3. 13*, or the Country about Mount *Gilead*, which from its craggy rough Mountains or Hills was called by the *Greeks Trachonitis*, i. e. the rough or mountainous Country. This Country lay East of *Iturea*, and together with it made one *Tetrarchy*, *Luk. 3. 1*. in our Saviour's time. In order to understand the Import or Meaning of which Word it may not be unuseful to observe, that upon the Death of *Herod the Great*, his Kingdom was divided into four Parts, which were therefore call'd *Tetrarchies*; that is, *Governments* consisting of a *fourth* Part, or rather Division (for they were not equal Parts) of the aforesaid *Herod's* Kingdom.

And Tra-  
chonitis.

A Tetrar-  
chy, what.

**Part I.** Kingdom. These are all mention'd by St *Luke* in the place above-cited, viz. the Tetrarchy of *Galilee* belonging to *Herod* fir-nam'd *Antipas* the Tetrarchy of *Ituræa* and *Trachonitis* belonging to his Brother *Philip* and the Tetrarchy of *Abilene* belonging to *Lysanias* : The fourth Division was that of *Judea*, *Samaria* and *Idumea*, which (*Archelaus* eldest Son of *Herod* the Great enjoy'd for a time with the Title of King *Matt.* 2. 22. but he being afterward displaced, his Kingdom) was made a Province of the *Roman Empire*, govern'd by *Pontius Pilate* at the time of our Saviour's Crucifixion.

**II.**  
of *Peræa*  
or the Coun-  
try beyond  
*Jordan*.

We have now gone round the Borders of *Galilee*, and there is remaining but one Province more which lay within the Bounds of the *Land of Israel*, and that is *Peræa* or the Country beyond *Jordan*, lying to the South of *Ituræa*, and to the East of *Judea* and *Samaria*, and possess'd of old by the two Tribes of *Reuben* and *Gad*.

**12.**  
of *Deca-*  
*polis*.

As for *Decapolis*, it was a Tract so named from Ten considerable Cities contain'd therein ; some of which lay without, others (if not the greater part)

Or, Our Saviour's Journeyings.

13

part) lay within the *Holy Land*, partly in *Ituræa*, partly in *Peræa*. Part I.

Having gone through the Provinces or Countries mention'd in the Gospels, and lying (at least mostly) *within* the *Land of Israel*, I am in the last place to take notice of those few Countries and Places that lay *without* the *Land of Israel*, and are mention'd in the Gospels. I shall begin with *Syria*, under which name, tho' Heathen Authors do sometime include the *Holy Land* as a part of it, yet by Sacred Writers 'tis, I think, always used in a more restrain'd Sense, and in the New Testament as a Country distinct not only from the *Holy Land*, but also from *Phœnicia* (mention'd *Acts* 11. 19, &c. and of which the *Coasts of Tyre and Sidon* were the Southern Part.) So that by *Syria* in the New Testament is to be understood the Country lying to the East and North East of the *Holy Land* between *Phœnicia* and the Mediterranean Sea to the West, and the River *Euphrates* to the East.

13.

of Syria.

Beyond *Syria* and its adjoining Country *Mesopotamia*, mention'd *Acts* 7 2, on the River *Tigris* is the City of *Nineveh*, generally supposed to have been

14.

of Nineveh.



## 14 *The Geograph. of the New Test.*

**Part I.** been situated and to have been built by *Nimrod*. It is famous for being the Capital City of the first, that is, the *Assyrian*, Empire; as also for its Greatness, and for its Inhabitants repenting at the preaching of the Prophet *Jonas*, *Jon.* 3. 3, 5. on which last account it is mention'd by our Blessed Saviour, *Matt.* 12. 41.

15.  
of Baby-  
lon.

As *Nineveh* was the Capital of the *Assyrian* Empire, whilst it continued entire; so upon its being broken into two parts, one seiz'd on by the *Medes*, the other by the *Chaldeans*, the Capital of this latter part was *Babylon*, founded likewise by *Nimrod*, *Gen.* 10. 10, and of vast Bigness, and very famous in Sacred (as well as Common) Writers, especially on account of the Captivity of the *Jews* into the Countries under its Dominion; for which reason 'tis mentioned by St. *Matthew*, *Chap.* 1. 17. It lay in *Chaldea* on a Stream of the Great River *Euphrates*.

16.  
Of the  
Kingdom  
of the  
Queen of  
the South.

In the same place, where our Saviour mentions *Nineveh*, He makes mention likewise of the *Queen of the South*, who came from the uttermost Parts of the Earth to hear the Wisdom of *Solomon*, *Matt.* 12. 42. Now 'tis evident from the

Or, Our Saviour's Journeyings. 15

the History of *Solomon*, recorded in Part I. the Old Testament, that by the *Queen of the South* is to be understood the *Queen of Sheba*, 1 King. 10, 1; which *Sheba* was the Capital City of a considerable Kingdom in the most Southern part of *Arabia*: Since therefore *Arabia* is that Country, which takes up All that Part of the *Asiatick* Continent, that lies South of the *Holy Land*, even so far as to the main Southern Ocean; and since the Kingdom of *Sheba* took up the most Southern part of *Arabia*; it appears that the *Queen of Sheba* is very properly said to come from the uttermost Parts of the *Earth* that way, namely Southwards in respect of the *Holy Land*.

To the West of *Arabia* lay the Country of *Egypt*, famous in the Old Testament for Gods bringing out from thence the *Children of Israel*, his *Peculiar People*, and therefore stiled by the Prophet *Hosea*, Ch. 11. 1. *his Son*, namely, by virtue of the *Covenant which God made with Abraham*, Act. 3. 25. The same Country is mentioned by St *Matthew*, Ch. 2. 13, 14, 15, &c. on account of our Saviours being carried thither to avoid the wicked Purposes of

17.  
of Egypt.

16 *The Geograph. of the New Test.*

Part I. of *Herod* against his Life ; and being upon the Death of *Herod* called back again out of *Egypt* into the *Land of Israel*, whereby the Prophetical part of *Hosea's* Words in the place just now cited did receive a Literal and Full Completion, our Blessed Saviour being the *Son of God* by Nature.

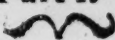
18. Beyond *Egypt* Westward, not far from the Mediterranean Sea, stood *Cyrene*, so considerable a City, as to give the Name of *Cyrenaica* to the adjacent parts of *Africk*. Of this more in the Second Part; I shall here only observe that of this Place was *Simon* the *Cyrenian*, on whom the Soldiers laid our Saviour's Cross to carry it after him to the place of Crucifixion, *Luk. 23. 26.*

19. There remains but One Place more to be here taken notice of, and that is *Rome*, the Capital of the *Roman* Empire, by whose Arms the *Jewish* Nation was at first subdued, and afterwards finally destroyed, or driven out of their own Country ; the very same Calamity, which they causelessly fear'd would be the consequence of *Believing JESUS to be the Christ*, being by the just Judgment of God brought upon them as a Punishment for their Crucifying him.

For

Or, Our Saviour's Journeyings.

17

For according to our Saviours Predi- Part I.  
ctions, *Matt 23. 36, & 22. 34. the*   
*Generation then Present did not pass a-*  
*way, before All that he there denoun-*  
*ced against the Jews were fulfilled, and*  
*the Romans came and took away both*  
*their Place and Nation, Joh 11. 48.*

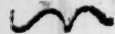
Having thus given a *General* De-  
scription of the several Countries, ho-  
noured with our Saviours Presence, or  
so much as mention'd or referr'd to in  
the Gospels, I come now to give a  
*Particular* Description of our Saviours  
Journeyings, which I shall distinguish  
according to the several most Re-  
markable Periods of his Life here on  
Earth.

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C

CHAP.



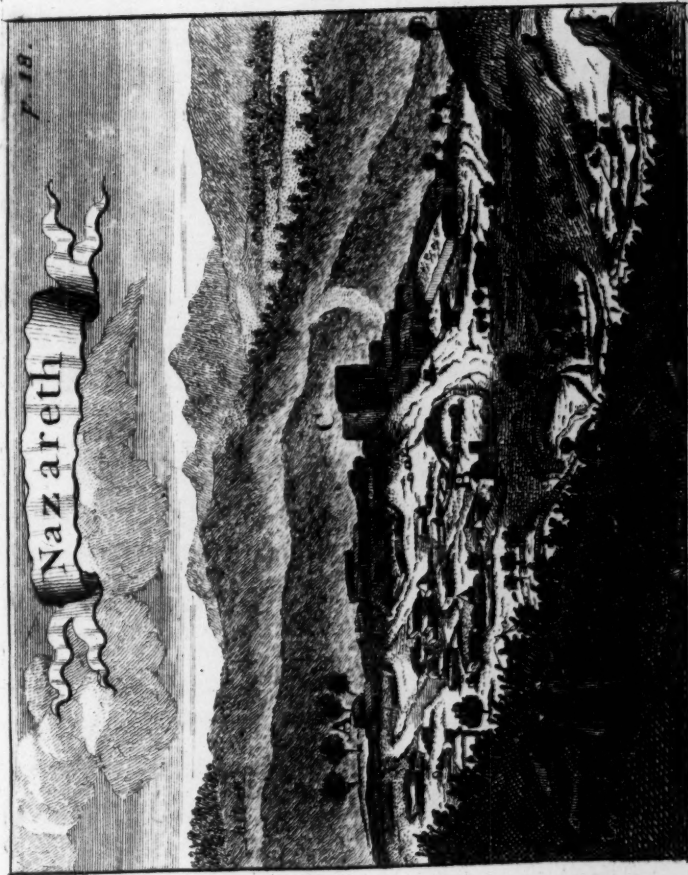


## CHAP. II.

*Of our Saviour's Journeyings, from  
His Birth to His Baptism, and  
Entrance upon His Publick Mi-  
nisty or Preaching of the Gospel.*

I.  
Of Naza-  
reth-

WHEN the Time appointed by the Divine Wisdom for the Coming of the *Messias* into the World drew nigh, *the Angel Gabriel was sent from God to the Virgin Mary*, to let her know that she was so *Highly Favour'd*, as to be made choice of for the Mother of (Him, who should be called the Son of the Highest, and should reign over the House of Jacob for ever; and of whose Kingdom there should be no End, that is, in short, of) the *Messias* or Redeemer of the World. The Blessed Virgin then lived in a City of Galilee, called *Nazareth*, situated in the South-west Part of Galilee, and so not far from the Confines of *Samaria* to the South, and nearer to the Coasts or Territories of *Tyre* and *Sidon* to the North



*A. Houje & Shop of Joseph. B. Jew's Synagogue C. Monastery. Mem. 2.*



North West. It is at present (as we are Part I.  
inform'd by the late Reverend and In-  
genious (a) Mr. Maundrell, who visited  
it but Ten Years ago, viz. A. D. 1697.  
in his Return from *Jerusalem* to *Alep-  
po*) only an inconsiderable Village, si-  
tuate in a kind of round Concave Val-  
ley on the top of an high Hill. Here  
is a Convent built over (what is said  
to be) the Place of the *Annunciation*,  
or where the Blessed Virgin received  
the Joyful Message brought her by the  
Angel. Here is also shewn the House of  
*Joseph*; being the same (as the Fryars  
of the Convent tell you) wherein the  
Son of God lived for near Thirty  
Years in subjection to Man, *Luk. 21.*  
*51.* And not far distant from hence  
they shew likewise the Synagogue,  
wherein our Blessed Lord preach'd  
that Sermon, *Luk. 4. 16*; by which his  
Country-men were so exasperated or  
*fill'd with Wrath, that they rose up and*  
*thrust him out of the City, and led him*  
*unto the Brow of the Hill, whereon their*  
*City was built, that they might cast him*  
*down Headlong,* *Luk. 4. 28, 29.* This

---

(a) Journey from *Aleppo* to *Jerusalem*, p. 110, III.



Part I.  same Precipice they now call, *the Mountain of Precipitation*, for the Reason just mention'd. 'Tis at least half a League distant from *Nazareth* Southward; and in going to it you cross first over the Vale, in which *Nazareth* stands; and then going down two or three Furlongs in a narrow Cleft between the Rocks, you there clamber up a short but difficult way on the Right-hand. At the top of this you find a great Stone standing on the Brink of the Precipice; which is said to be the very place whence our Lord was design'd to be thrown down by his enrag'd Neighbours, had he not made a miraculous escape out of their Hands. There are in this Stone several little Holes, resembling the Prints of Fingers thrust into it: These, the Fryars will tell you, are the Impresses of Christ's Fingers, made in the hard Stone, whilst he resisted the Violence that was offer'd to him. At this place there are seen two or three Cisterns for saving Water, and a few Ruins, which is all that now remains of a religious Building founded here by the Pious Empress *Helena*, Mother of *Constantine* the Great. And whereas the  
Places,

Or, Our Saviour's Journeyings.

21

Places, where are shewn the House of *Part I.*  
*Joseph*, and the Synagogue wherein  
our Saviour preach'd, were antiently  
dignify'd Each with an Handsome  
Church by the same Empress; these  
Monuments of her Piety are now like-  
wise in Ruins.

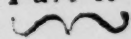
Before we leave *Nazareth*, as it will  
not be altogether Impertinent, so nei-  
ther may it be altogether unuseful,  
(namely, in order to lay open the un-  
reasonable and absurd Bigotry of the  
Papists) to observe, that in how  
mean a Condition soever *Nazareth*  
may be at present, yet some Part of  
its Antient Buildings, I mean the Cham-  
ber wherein the Virgin *Mary* is said to  
be sitting, when the Angel brought  
her those joyful Tidings above rela-  
ted, has had better Luck, even at the  
no Less Expence than of a down-right  
Miracle, if we can believe the *Popish*  
Legends. For in these it is said, that  
this same Chamber, being after the  
Blessed Virgin's Departure, had in  
great Reverence by Christians, and  
remaining in *Nazareth* till the Holy  
Land was subdued by the *Turks* and  
*Saracens*, A. D. 1291, it was then  
most miraculously transported into

*The Cham-  
ber of the  
Annuncia-  
tion said by  
the Papists  
to be re-  
moved by  
Angels  
from Na-  
zareth to  
Loretto.*

**Part I.** *Sclavonia.* But that Country being unworthy of the Virgin's Presence, it was by the Angels carried over into *Italy*, and at length settled at *Loretto* then a Village in the Ecclesiastical State or Pope's Dominion, his Holiness's Territories being without doubt the most worthy in the World, to be the Receptacle of such an Holy Apartment. So extraordinary an Arrival of so extraordinary a Relict was quickly noised about, and not only the People of all Ranks came to visit it with great Veneration; but even the Popes themselves have paid it more than ordinary Respect, one of them building a most stately Church over this Chamber, which is now become (by Presents made to the Lady of it) the Richest in the World; Another erecting the Village of *Loretto*, where it stands, into a City and Bishop's See. So that *Nazareth* and *Loretto* have as it were chang'd Conditions one with the other, *Nazareth* being formerly a City and Bishops (or Archbishops) See, but now a Village; and *Loretto* being formerly a Village, but now a City and Bishops See.

'Tis

Or, Our Saviour's Journeys. 23

'Tis time to take leave for the pre- Part I.  
sent of *Nazareth*, and to attend the   
Virgin *Mary* in her Journey thence to 2.  
visit her Cousin *Elizabeth*, who (the Of the Hill-Coun-  
try of Ju-  
dea.  
Angel acquainted her) had already  
gone six Months with the Child, call-  
ed afterwards *John the Baptist*. *Eli-  
zabeth* was the Wife of *Zacharias* a  
Priest, and they dwelt in the *Hill-  
Country of Judea*, Luk. 1. 39, 65. in  
the City, as is probably enough sup-  
pos'd, of *Hebron*, this being one of  
the Cities given to the Priests in the  
Tribe of *Judah*, *Josh.* 21. 10, 13. and  
also said expressly to lie in the *Moun-  
tains* or *Hills*, *Josh.* 11. 21. and 15.  
48, 54. which running a-cross the  
middle of *Judea* from South to North,  
gave to the Tract they run a long, the  
Name of the *Hill Country*. The Blef-  
sed Virgin having staid with her Cou-  
sin *Elizabeth* about three Months, then  
return'd to her own House at *Naza-  
reth*.

Some time after there went out a De- 3.  
cree from *Cesar Augustus*, that all the Of Beth-  
lehem.  
Roman World or Empire should be  
tax'd, that is, should have their  
Names and Conditions of Life set  
down in Court-Rolls, according to  
C 4 their

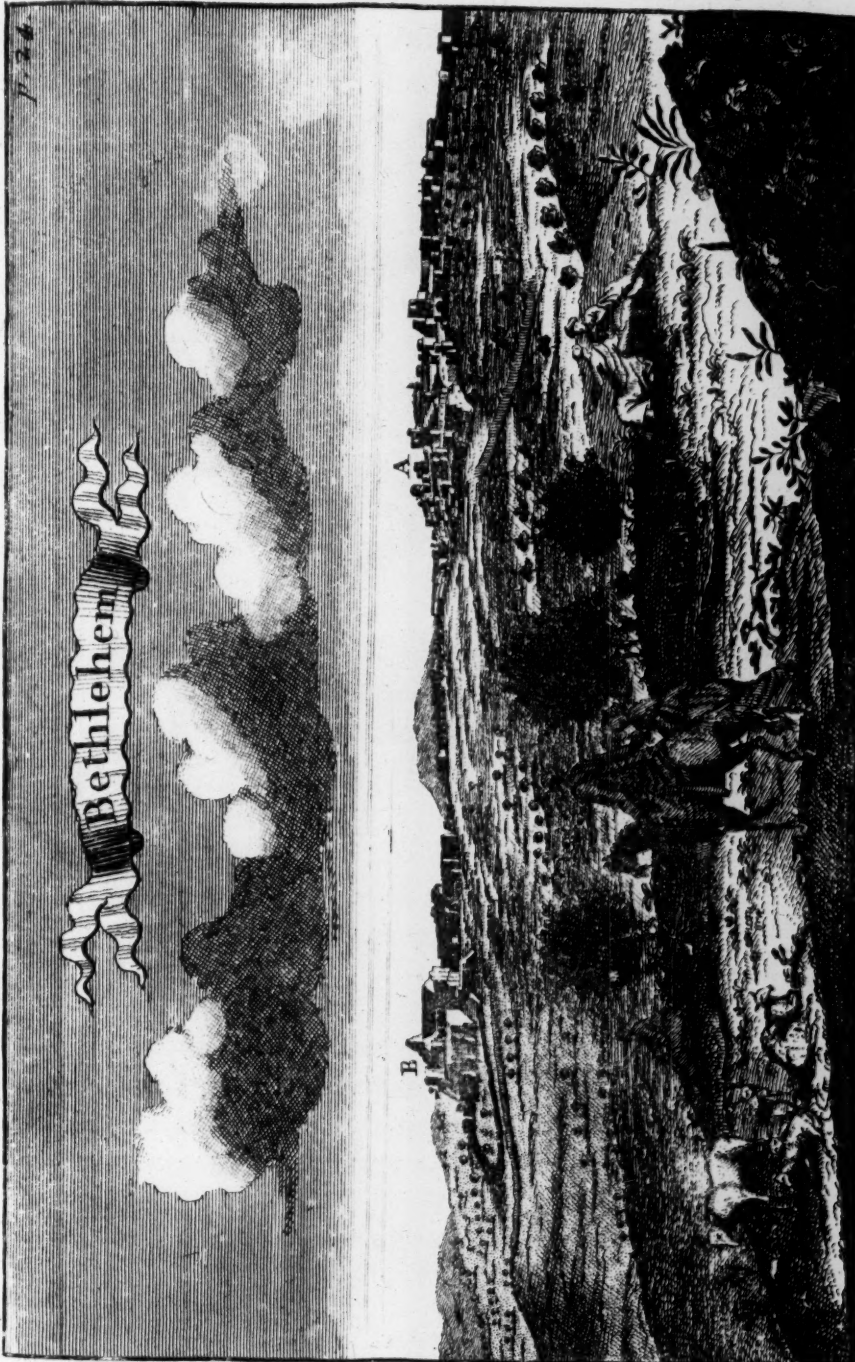


Part I. their Families. And all went to be  
 ~~~~~ taxed, Every one into his own City. And  
 Joseph also went up from Galilee, out of
 the City of Nazareth, to Judea, to the
 Native City of David, which is called
 Bethlehem, because He was of the House
 and Lineage of David, to be taxed with
 Mary his Esposued Wife, being Great
 with Child. And so it was, that while
 they were there, the Days were acom-
 plish'd, that she should be delivered ; and
 she brought forth her First-born Son, Our
 Ever Blessed and to be Adored Re-
 deemer JESUS, and wrapp'd him in
 Swadling-Cloaths, and laid him in a
 Manger, because there was no Room for
 them in the Inn. Now this Bethlehem
 (b) is distant from Jerusalem, but
 two Hours Travel, or six Miles to the
 South West. And as is has been all
 along much honour'd by Christians of
 All Nations, on account of its being
 the Place of our Saviour's Birth : So
 at this very Day 'tis generally visited
 by Pilgrims, and it is furnish'd not
 only with a Convent of the *Latins*,
 but also with one of the *Greeks*, and

A D. I.

(b) Maundr. *Journey from Aleppo, &c.* p. 85, 86, &c.
 another

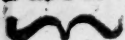
Bethlehem



A. Town of Bethlehem. B. Convent of Latin monks.

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another of the *Armenians*; the two Part I.
latter being contiguous to the former, 
and each having their several Doors
opening into the Chapel of the Holy
Manger. For here are shewn at this
very day the Place, where (it is said)
Our Blessed Lord was born, and the
Manger in which it is said He was
laid: As also the Grot of the Blessed
Virgin, which is within thirty or forty
Yards of one of the Convents, and is
Reverenc'd on account of a Tradition
that the Blessed Virgin here hid her
self and her Divine Babe from the
Malice of *Herod*, for some time
before their Departure into *Egypt*.
The Grot is hollow'd in a Chalky
Rock; but this Whiteness they will
have to be not Natural, but to have
been occasion'd by some Miraculous
Drops of the Blessed Virgin's Milk,
which fell from her Breast when she
was suckling the Holy Infant. And so
much are they possess'd with this Opi-
nion, that they believe the Chalk of
this Grotto has a miraculous Virtue
for increasing Womens Milk; and it is
very frequently taken by the Women
hereabouts, as well *Turks* and *Arabs* as
Christians, for that purpose; and they
will

Part I. will add too, that with very good
 Effect.

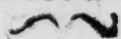
There is likewise shewn to Pilgrims now a-days within about half a Mile Eastward, the Field where it is said the Shepherds were watching their Flocks, when they receiv'd the glad Tidings of the Birth of Christ: And not far from the Field, the Village where they dwelt; and a little on the Right-hand of the Village, an old desolate Nunnery built by St. *Paula*, and made the more memorable by her dying in it.

But to return to *Bethlehem* it self, you have there shewn you the Chapel of St. *Joseph*, the suppos'd Father of our Blessed Saviour; the Chapel of the *Innocents*, as also those of St. *Jerom*, of St. *Paula* and *Eustochium*. Of which three Persons, St *Jerom* was a celebrated Writer in the latter end of the Fourth Century, and *Paula* the Mother, and *Eustochium* the Daughter were Two (among many other) Roman Ladies instructed by St. *Jerom* in Learning and Piety, and that retired hither to *Bethlehem* with St. *Jerom*, whose School is likewise shew'd here to Pilgrims at this very Day.

We

Or, Our Saviour's Journeyings.

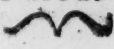
27

We are next to attend on the Holy Part I.
Babe JESUS, to Jerusalem. For 
when the Days of the Virgin Mary's Pu- 4.
rification, according to the Law of Moses, of Jeru-
were accomplish'd, they brought him to salem.
A. D. 13
Jerusalem, &c. Luk. 2. 22. This
City first occurs in Scripture under the
Name of Salem, Gen. 14. 18. which
is by Interpretation Peace, Hebr. 7. 2:
Of what Race or Extraction was Mel-
chisedec, the First King of Salem, we
read of in Holy Writ, is not known;
forasmuch as he is mention'd by Moses
in the forecited Chapter of Genesis,
without Father, without Mother, without
Descent or Pedigree, as is observ'd,
Heb. 7. 3. But in the times of Joshua
we find the City possess'd by the Je-
busites, one of the Nations descended
from Canaan, Gen. 10. 16. Josh. 15:
63. from whom it had the Name of
Jebus, Josh. 18. 16, 28. Judg. 19. 10.
being their Principal City; and from
these two Names Jebus and Salem
some imagine it to be called Jebusalem,
and for better Sound sake Jerusalem:
The Jebusites we read were not driven
out by the Children of Judah, but li-
ved together with these at Jerusalem,
Josh. 15. 63. For though the Israelites
had

Part I.

had taken the City, *Judg.* 1. 8. yet it seems the *Jebusites* had a very strong Fort adjoining thereto, which was not conquer'd till King *David's* Reign, who notwithstanding the strong Opinion the *Jebusites* had of its being impregnable, which made them think *David cannot come in hither*, 2 *Sam.* 5. 6. yet we read that *David took the strong Hold of Zion*, and dwelt in the said Fort after he had taken it, and called it the City of *David*, 2 *Sam.* 5. 7. 9. After this *Jerusalem* became not only the Principal City of the Tribe of *Benjamin* whereto it appertain'd, but the Capital of the Kingdom of *Judah*, and the most celebrated City of the whole Land of *Israel*; and on account of Religion, the most renown'd City of the whole World among *Christians* as well as *Jews*, it being dignified by the inspired Writers with the most Illustrious Title of the *Holy City*; in allusion to which it seems with a little variation from the Hebrew, to be term'd by the Evangelists *Hierosolyma*, which in the Greek Language imports as much as *Holy Solyma*. There will be more proper occasions to speak of this City elsewhere: And therefore I shall

Or, Our Saviour's Journeyings. 29

shall add no more here, only that the Part I.
Reader may have a particular Account 
of it given by *Josephus*, B. VI. Ch. 6.
Of Wars of the Jews.

Before the Holy Child JESUS was
brought from *Bethlehem* to *Jerusalem*,
there came Wise Men from some Coun-
try lying East of the *Holy Land*, prob-
ably *Arabia*, to *Jerusalem*, enquiring
after Him, who was Lately *Born King*
of the Jews. Hereupon *Herod*, then
King of *Judea*, being alarm'd, resolv-
ed forthwith to provide for his own
Security in the Throne, by cutting off
the New-born King. The better to
bring this about, He sends the Wise
Men to *Bethlehem* (where he understood
that Christ was to be born) giving
them Directions *to bring him Word a-*
gain, when they had found the young
Child, that He might come and Worship
him also. Thus usual is it for wicked
Men under some specious pretence of
Religion, to endeavour to bring about
their most *Irreligious* and *Devilish*
Purposes! But the Over-ruling Provi-
dence of God quite defeated the De-
sign of *Herod*, by admonishing the
Wise Men not to return to him, but to
depart into their own Country another
way,

5.
The Child
JESUS is
carried in-
to Egypt.
A. D. 1.

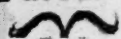
Part I. way, and by admonishing Jeseeph to flee with the New-born King, the Holy Infant JESUS, into Egypt.

Of Rama,
and Ra-
chel's be-
ing said to
weep at the
Murder of
the Inno-
cent.
A. D. 1.

*Herod, when he saw that he was mock-
ed of the Wise Men, was exceeding wroth,
and sent forth, and slew All the Children
that were in Bethlehem, and in all the
Coast thereof, from Two Years old and
under, according to the time which
he had diligently enquired of the Wise
Men, Matt. 2. 16. in reference to the
Age which the New-born King must
be of. Nay, 'tis not to be omitted,
that so very Jealous was Herod of the
Ill Consequences which might hereaf-
ter arise to him from the New-born
King, should He not be timely took
out of the way, that He would not
venture to extempt from the General
Massacre of the young Children a Son
of His Own, that was then at Nurse in
those Parts. Which being told to the
Emperour Augustus, it drew from him
that sharp but just Reply, that He had
rather be Herod's Swine, than his Son ;
His Swine being safe, in regard the
Jews were forbidden to eat Swine-flesh,
whereas his Son was liable to be made
away upon State Fears and Jealousies.
By this Massacre of the Innocent Babes
in*

in and about *Bethlehem*, there was (in Part I. a more eminent manner than afore)  fulfilled that which was spoken by *Jeremy the Prophet*, saying, In *Rama* was there a Voice heard, Lamentation and Weeping and great Mourning; *Rachel* weeping for her Children, and would not be comforted, because they are not, that is, were dead. Now *Rama* lay within the Coasts, that is, the Neighbourhood of *Bethlehem*, tho' it was situated in a different Tribe, namely, that of *Benjamin*, the youngest Son of *Jacob*, and whom only besides *Joseph* he had by his Wife *Rachel*. For no sooner was *Rachel* deliver'd of this her younger Son, but she died, as she was with her Husband on a Journey from *Bethel* to *Bethlehem*, and was come near to *Bethlehem*, but yet in the Border of *Benjamin*, *Gen.* 35. 16, 17, &c. *1 Sam.* 10. 2. On which account, upon the Murdering of the Innocents in *Rama* as well as in *Bethlehem*, the Lamentations of their Mothers in general is properly and elegantly represented by the Mourning of *Rachel*; forasmuch as from her not only the *Benjamites* of *Rama* sprang, but also because she lay buried in those Parts. Mr *Maundrell* tells us, that

Part I.



that among the Remarkable Places shewn now adays in the Road from *Jerusalem to Bethlehem*, the last or nearest to *Bethlehem* is *Rachel's Tomb*. On which he observes, that this may probably be the *True place* of her Interment ; but the Present Monument can be none of that which *Jacob* erected, it appearing plainly to be a Modern and *Turkish* Structure.

7.
The Child
JESUS is
brought
back out of
Egypt, and
carried to
Nazareth.
A. D. 2.
expiring.

Herod being dead, *Joseph*, by the Admonition of an Angel, returns with the Holy JESUS and his Mother into the *Land of Israel*. But hearing that *Archelaus* reigned in *Judea* in the stead of his Father *Herod*, He was afraid to go thither : notwithstanding, being warned by God in a Dream, he turned aside into the Parts of *Galilee*, and came and dwelt again at *Nazareth*, where he had formerly lived ; whence not only our Blessed Saviour was, according to a current Prophecy, stiled a *Nazarene*, but his Disciples likewise were at first distinguish'd by the Name of *Nazarenes*.

8.
At twelve
Years of
Age He
goes up to
Jerusalem,
and returns
to *Nazareth*.

After this the Sacred History is silent of our Saviour, till in the 12th Year of his Age He went up with *Joseph* and *Mary* to *Jerusalem* to celebrate the Passover, *Luk. 2. 42*. The Festival being ended,

Or, Our Saviour's Journeyings.

33

ended, and *Jesus*, though so very young, having discours'd publickly in the Temple with the Doctors or Learned Men of the *Jews*, to the Admiration of All that heard Him, he returns back again to *Nazareth*, where he lived in All due Obedience to *Joseph* and *Mary*, until He enter'd upon his Publick-Ministry.

Part I.
~

CHAP. III.

Of our Saviour's Journeyings from His Baptism and Entrance upon his Publick Ministry to the First Passover next succeeding.

THE Blessed JESUS, though as to his Divine Nature He was *Equal with God*, and was no other than God, Phil. 2. 6. Joh. 1. 1: yet was pleased for the Redemption of Mankind, not only to be *made Flesh*, Joh. 1. 14. but also in the Flesh to *make himself of no Reputation*, taking upon him the Form or Condition of a *Servant*, or mean Man, Phil. 2. 7. and during

I.
Of the Wilderness of Judea.

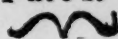
Part I.  during the former part of his Life, working with his Reputed Father, who was by Trade no more than a Carpenter. Hereupon Our Saviour is stiled by way of Scorn and Contempt, *the Carpenter's Son*, Matt. 13. 55. and also *the Carpenter*, Mark 6, 3. In this mean Employ did our Blessed Lord vouchsafe to exercise Himself, till he *began to be about thirty Years of Age*, Luke 3. 23. when he thought fit to enter upon His Publick Ministry, and to make known who He was, and for what End and intent He was come into the World. In order hereunto He repairs from *Nazareth of Galilee*, Mark 1. 9. to *John*, the Son of *Zacharias* and *Elizabeth*, and so his Kinsman, who not long before had began publickly to preach the *Baptism of Repentance for the Remission of Sins*, Mark 1. 4. Luk. 3. 3. The place where *John* preached and baptized was the *Wilderness of Judea*, Matt. 3. 1. Mark 1. 4. which lay along the River *Jordan*, and that on each side of it; Whence *John* is said by St. *Mark* to Baptize as well as to Preach in the same Wilderness, and by St. *Luke* to come into All the Country about *Jordan*, preaching the Bap-

Or, Our Saviour's Journeyings.

35

Baptism of Repentance for the Remission of Sins, *Mark* 1. 4. *Luk.* 3. 3. 'Tis further to be here observ'd, that this Tract was called the *Wilderness of Judea*, not because it was absolutely uninhabited, but because it was less inhabited than other Parts.

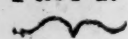
Part I.



As to the River *Jordan*, it is the most celebrated and largest River in the *Holy Land*, and the Famous Jewish Historian *Josephus* gives us this Account of it. "The Head of this River
" has been thought to be *Panion*, but
" in truth it passes hither under Ground,
" and the Source of it is *Phiala*, an
" hundred and twenty Furlongs from
" *Cæsarea* (viz. *Philippi*,) a little on
" the Right-hand, and not much out
" of the way to *Trachonis*. It is called *Phiala* (that is, *the Vial*) from the
" round Figure of it; and its Water
" stands always at a stay, the Bason
" being Brim-full, without either
" shrinking or over-flowing. The first
" Discovery of this Secret was from
" *Philip* the Tetrarch of *Trachonis*, by
" casting Straws into *Phiala*, that
" came out again at *Panion*, which till
" that time was taken for the Head of
" *Jordan*. This River, thus as to ap-

2.
Of the River
Jor-
dan.

Part I.



L' E
 strange's
 English
 Edition.

“ pearance, taking its Original from
 “ the Cave of *Panion*, afterwards cross-
 “ ses the Bogs and Fens of the Lake
 “ *Semechonitis* : And after a Course of
 “ an hundred and twenty Furlongs
 “ further, passes under the City of
 “ *Julias*, (or *Bethsaida*), and so over
 “ the Lake of *Genesareth* ; and then
 “ running a long way through a Wil-
 “ derness or Desert, it empties it self
 “ at last into the Lake *Asphaltites*, or
 the dead Sea. Such is the Description
 of the River *Jordan*, given us by *Jo-*
sephus himself in his Third Book of the
Wars of the Jews, Chap. 18. From
 which account it appears, that the vul-
 gar Opinion of this River's arising
 from two Fountains, or Rivulets, one
 named *Jor*, the other *Dan*, is but ill-
 grounded; if not wholly Fictitious. It
 may not be improper to observe here
 further, that the Cave *Panion*, lying
 at the Foot of Mount *Libanus*, and
 the Lake *Asphaltites* reaching to the
 very extremity of the South of *Judea* ;
 it follows, that the River *Jordan* ex-
 tends its Course quite from the Nor-
 thern to the Southern Boundary of the
Holy Land. And it is also observable
 from the fore-mentioned Account, that
 there

there lay in the times of the New Te- Part I.
 stament, a great deal of Wilderness or Desert along the River *Jordan*; which therefore was without all doubt the Wilderness wherein *John* the Baptist came preaching and baptizing. As to the largeness of the River *Jordan*, Mr. *Maundrel* (c) has observ'd, that it may be said to have two Banks, whereof the first or outer-most is that to which the River does, or at least did anciently, over-flow at some Seasons of the Year, viz. at the time of Harvest, *Josh.* 3. 15. or as it is express'd, *I Chron.* 12. 15, *in the first Month*, that is, in *March*. But at present (whether it be because the River hath by its Rapidity of Current worn its Channel deeper than it was formerly, or whether because its Waters are directed some other way) it seems to have forgot its Ancient Greatness: For we (saith the fore-mentioned Author,) could discern no sign or probability of such over-flowing, when we were there, which was the 30th of *March*, being the proper time for these Inun-

(c) *Journ. from Aleppo, &c.* p. 80, 81, &c.

Part I.

~ datations. Nay, so far was the River from over-flowing, that it ran at least Two Yards below the Brink of its Channel. After having descended the outer-most Bank, you go about a Furlong upon the level Strand, before you come to the immediate Bank of the River. This second Bank is so beset with Bushes and Trees, such as Tamarisk, Willows, Oleanders, &c. that you can see no Water, till you have made your way through them. In this Thicket antiently (and the same is reported of It at this Day) several sorts of wild Beasts were wont to harbour themselves: Whose being washed out of their Covert by the over-flowings of the River, gave occasion to that Allusion of the Prophet *Jeremiah* (Ch. 49. 19. and 50. 44.) *He shall come up like a Lion from the Swelling of Jordan.* The Water of the River, when Mr. *Maundrel* saw it, was very Turbid, and too Rapid to be swam against. And for its Breadth he tells us it might be about twenty Yards over, and in Depth it far exceeded his height.

Our Savi-
our comes
to Jordan
to be bapti-
zed by St.
John.

Now while *John* was Baptizing, *Jesus* came and was also baptized of Him in *Jordan*. And Mr *Maundrell* informs
us,

us, that within about a Furlong of the Part I. River, at that place where He and His Company visited it, there was an Old Ruin'd Church and Convent, dedicated to St. *John*, in memory of the Baptizing of our Blessed Lord. It is founded, as near as could be conjectured, to the very place where the Baptist had the Honour to perform that Sacred Office, and to wash Him who was infinitely Purer than the Water it self, and (let me add) from Whom the Water of Baptism derives All its Faculty or Spiritual Virtue of Cleansing the Inward Man, or Washing away Sin.

Our Blessed Lord, after He had been Baptiz'd, was moved by the Holy Spirit to retire from *Jordan* up higher into the Mountainous and more Solitary Part of the *Wilderness*, in order to conflict with the Temptations of the Devil, and so by what beset Himself, and by his own Deportment therein, to teach All His Followers what they were to expect from the same Common Adversary of Mankind, and after what manner they should best defeat All his Crafty Devices to seduce them. The Devil adapts his First Temptation to Our Saviour's Present Circumstances ;

3.
of the
Wilderness where
in our
Lord was
tempted.

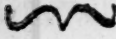
Part I. and from the Hunger, which Our Lord began to feel after his Fast of Forty Days and Forty Nights, the Devil takes occasion to perswade him to exert his Divine Power, by commanding the Stones, that lay by, to be made Bread. But this Temptation not succeeding, the Devil brings Our Lord to *Jerusalem*, and sets him on a Pinnacle of the Temple, and there tempts him to shew his Divine Power by Casting Himself down from thence. This Temptation failing likewise of its success, the Devil in the last place takes Our Lord up into an Exceeding High Mountain, where he vainly endeavours, by promises of Earthly Grandeur and Dominion, to allure and overcome the Heavenly-minded JESUS, who was Dead to the Vanities and Poms of this World, and was in truth the Sole Lord of All therein. Mr. *Maundrel* (d) informs us, that in his Journey from *Jerusalem* to *Jordan*, after he had pass'd over Mount *Olivet*, he proceeded in an intricate way amongst Hills and Valleys interchangeably; and

And of the Exceeding High Mountain, to which he was carried by the Devil.

(d) *Journey from Al. to Jerus. p. 78, 79.*

after

after some Hours Travel in this sort of Part I.
 Road, he arrived at the Mountainous Desert, into which our Blessed Saviour was led by the Spirit to be tempted by the Devil. A most miserable Dry Barren place (saith he) it is, consisting of High Rocky Mountains, so torn and disorder'd, as if the Earth had here suffer'd some great Convulsion, in which its very Bowels had been turn'd Outward. On the Left-Hand, looking down in a deep Valley, as we pass'd along, we saw some Ruins of small Cells and Cottages; which they told us were formerly the Habitations of Hermits, retiring hither for Penance and Mortification. And certainly there could not be found in the whole Earth a more Comfortless and Abandon'd place for that Purpose. From the tops of these Hills of Desolation, we had however a Delightful Prospect of the Mountains of *Arabia*, the *Dead Sea*, and the Plain of *Jericho*; into which last we descended after about Five Hours March from *Jerusalem*. As soon as we entred the Plain, we turn'd up on the Left-hand, and going about One Hour that Way, came to the Foot of the *Quarantania*,
 which

Part I.  which they say is the Mountain, into which the Devil took our Blessed Saviour, when he tempted him with that Visionary Scene, of all the Kingdoms and Glories of the World. It is, as St. Matthew styles it, an *Exceeding High Mountain*, and in its Ascent not only difficult but dangerous. It has a small Chapel at the top, and another about half way up, founded on a prominent part of the Rock. Near this latter are several Caves and Holes in the side of the Mountain, made use of anciently by Hermits, and by some at this Day, for Places to keep their Lent in, in imitation of that of our Blessed Saviour. In most of these Grotts we found certain *Arabs* Quarter'd with Fire-Arms, who obstructed our Ascent, demanding Two Hundred Dollars for leave to go up the Mountains : So we departed without farther trouble, not a little glad to have so good an excuse for not climbing so dangerous a Precipice. This is the Account, given us by Mr. *Mann-drel*, of the Place where our Lord is generally and most probably believed to have been tempted.

After

Or, Our Saviour's Journeyings. 43

After our Blessed Lord had been thus **Part I.**
Himself tempted, and by his Resist-
ing and Vanquishing the Devil had
taught us, that He was *Able to succour* 
them that are tempted, Hebr. 2. 18,
He repaired to *Bethabara*, where *John*
was baptizing. Of this *Bethabara* we
have no further Account given us
in Scripture, than that it lay *beyond*
Jordan, Joh. 1. 28. and that our ble-
sed Lord, when the Jews sought to
take him at the Feast of the Dedicati-
on, retired hither, whether many re-
sorted to him, and believed on him,
Joh. 10. 39, 40, &c. The Word
Bethabara does in the Hebrew Lan-
guage denote as much as *a Place of*
Passage over : And whereas we read,
Josh. 2. 7. 23. that there was a foord-
ing place over *Jordan*, not far from
Jericho ; and again *Josh. 3: 16.* that
the People pass'd over right against
Jericho : Therefore 'tis conjectured
that hereabout stood *Bethabara*, as be-
ing the place of Reception or Enter-
tainment for Passengers out of *Judea*
into *Peræa* or the Country beyond *Jor-*
dan. Nay, 'tis imagined by some,
that in the very same place of the Ri-
ver, where the Ark stood, whilst the
Israelites

Part I. *Israelites* passed over, Our blessed Saviour, the true Ark of the Covenant of Grace, was baptized by *John* the Baptist.

5.
of Cana in
Galilee.

Our blessed Lord having staid some Days at *Bethabara* with the Baptist, sets forth for *Galilee*, *Joh. i. 43.* Upon his Arrival there He was invited to a Marriage at *Cana*, for distinction sake stiled *Cana of Galilee*, (there being another Town of the same Name mention'd *Josh. 19. 28.* and appertaining to the Tribe of *Asher*, and lying not far from *Sidon*, and so situated much more North than *Cana of Galilee*) which lies within the Tribe of *Zebulon*, and not far from *Nazareth*. Mr. *Maundrel* (e) tells us, that he and his Company taking their Leaves of *Nazareth*, directed their Course for *Acra* or *Ptolemais*; in order to which, going at first Northward, they cross'd the Hills that encompass the Vale of *Nazareth* on that side: After which they turn'd to the Westward, and pass'd in view of *Cana of Galilee*, the place signaliz'd with the Beginning of Christ's Mi-

(e) *Journ. from Al. to Jerus. p. 115.*

racles ; and where lived (as some suppose) *Alpheus*, otherwise nam'd *Cleopas*, whose Wife was *Mary*, the Sister or Cousin-German of the Blessed Virgin ; and in whose House the Marriage to which our Lord was invited, is supposed to have been kept. But however this be, certain it is that this *Cana of Galilee* was the Native, or at least dwelling place of the Apostle *Nathaniel*, otherwise called *Bartholomew* ; For the Evangelists St. *John* expressly stiles him *Nathaniel of Cana in Galilee*, Joh. 21. 2.

After this our blessed Lord, together with his Mother and his Brethren or Cousin-Germans and his Disciples, went down to *Capernaum*, where they continued not long, (for which reason I shall say no more of it here, than that it lay on the Sea of *Galilee*) but the Jews Passover being at Hand, Our Lord went up to *Jerusalem*. Being come hither and finding in the Temple Those that sold Oxen and Sheep and Doves for Sacrifices, and the Changers of Money, He drove them All out of the Temple, together with the Sheep and Oxen, and poured out upon the Ground the Changers Money, and overthrew
the

Part I.

6.
Our Lord goes from Cana to Capernaum, and so to Jerusalem to the First Passover after his Baptism and Entrance on his publick Ministry.

47 *The Geograph. of the New Test.*

Part I. *the Counting Tables.* Hereupon being demanded of the Jews to shew a Sign of his Divine Authority to do as he had done, JESUS makes them this Answer, *Destroy this Temple, and in Three Days I will raise it up again.* Then replied the Jews, *Forty and Six Years was this Temple in Building, and wilt thou rear it up in Three Days?* which they said, thinking that Christ had spoken of their Temple, whereas *He spake of the Temple of his own Body,* Joh. 2. 12, 13, &c.

7.
Of the
Temple at
Jerusalem.

Now for the better understanding of this Passage, it may be very convenient to adjoin here, the following Account of the *Temple of Jerusalem.* Upon the *Israelites* coming out of *Egypt* it pleased God to give positive command to *Moses*, for making a Tabernacle to be a Sanctuary or Place set apart for His Publick Worship, *Exod.* 25. 8, 9. This Tabernacle was no other than a sort of large Tent, *2 Sam.* 7. 2, 6. and so moveable. Hereupon King *David*, That Man after God's Own Heart, when he had by the Divine Blessing got Rest round about from all his Enemies, began to think it very improper, that he himself should dwell

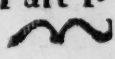
Or, Our Saviour's Journeyings. 47

dwelling in an House of Cedar, and the Ark Part I.
of God dwell only within Curtains, or
in a Tent (2 Sam. 7. 2.) and there-
fore resolves within himself to build
an House for God's Publick Worship.
This bare Resolution was highly ac-
ceptable to God ; who nevertheless in
his Divine Wisdom thought it not con-
venient that David should build the
House, but acquainted him by the
Prophet Nathan, that his Son who
should succeed him in the Throne,
should build such an House as he in-
tended ; and by way of special Re-
compence for his Religious Intenti-
ons in this Particular, God commands
Nathan to tell David expressly from
Him, The Lord will build Thee an
House, that is, I will not take away my
Mercy from thy Son which shall succeed
Thee, as I took it from Him that was before
Thee ; but I will settle Him in mine
House and in my Kingdom for ever, and
His Throne shall be established for ever-
more, 1 King. 8. 18, 19. and 1 Chron.
18. 10, 11, &c. Before I proceed, I
can't but here observe, that, were the
forecited Passages of Scripture but
duly read and consider'd of by Persons
of Estates and Ability, 'tis hard to
con-

Part I.

conceive but such Persons would be thereby moved to imitate the Example of Holy *David*, and to think it very unbecoming for themselves to dwell in Stately and Magnificent Houses, and to let their Parish-Churches be so very Mean and even Nasty, as they generally are ; nay, to let them become no other than quite Ruinous, as is the Present Condition of Too many Churches in this Kingdom : Especially since 'tis not to be question'd but upon a Fair Computation it can be made easily appear, that what is spent upon superfluous Vanities and sinful Excesses, would arise to a sufficient Summ to Repair and Decently Beautifie All our Churches, and to Keep them so when once so Repaired. 'Tis to be heartily wish'd, that there was not so Great Occasion to suspect that the Condition of our Churches, compar'd with the Wealth of the Nation, is too manifest a Symptom, that the Generality of the Rich and Wealthy amongst us, are far from coming up to *David's* Character, or being Men *after God's own Heart*. But they would do well to remember, that they themselves are after all and really no Other than

Stew-

Stewards ; and that they must One Part I.
Day give a strict Account, how they 
have employ'd and laid out the Riches
God has entrusted them with. And
surely there cannot be a more expedient way for a Rich Man to render
himself able to give up an Account of
his Stewardship at that day with Comfort and Joy, than to lay out a Considerable and Proportional share of his Riches on Places set apart for the publick Worship and Honour of that God, who has intrusted him with the Riches he enjoys. This is a most proper and ready means for a Rich Man, not only to procure Eternal Happiness to himself in the World to come, but also to intail a Lasting Blessing upon His Family which he leaves behind him in this World ; as may be fairly inferred from Gods Gracious Dealing with *David* and his Family on the Like account above related.

To return then now to the History of the Temple. What God foretold, That *Solomon* upon his accession to the Throne of *David* punctually performed ; building an House to the Name of the Lord God of *Israel*, the most Magnificent, Rich, Beautiful, and every
E way

*The First
Temple
built by
Solomon.*

Part I. way Glorious Structure that ever was erected ; as appears from the account given of it, *1 King. 5. 6, 7.* And yet this incomparable Structure was no more than seven Years in building, a true Token of the Hearty Zeal wherewith the Work was carried on ; and which is too evidently now a-days wanting when a Work, design'd indeed for the same sacred End, but otherwise vastly inferior, shall take up the greatest part of (nay perhaps quite) a whole Age to finish it. That we may the less wonder how so stupendous a Work as *Solomon's Temple* was, could be finish'd in so short a time, we are particularly acquainted in Holy Writ, what a vast number of Persons were employ'd in providing only Materials in Mount *Lebanon*, namely, Thirty thousand Workmen, which wrought ten thousand a Month by courses ; Threescore and ten thousand Labourers that bare Burdens ; and Four-score thousand Hewers in the Mountains, besides Three thousand and three hundred Officers, which were over the Work, *1 King. 5. 13, &c.* But this glorious Fabrick was at length for the Wickedness of the *Jewish Nation*, and particularly for their relying too presumptuously

Or, Our Saviour's Journeyings. 51

sumptuously on Gods Favour towards them for the sake of this his Temple, *Jer. 7. 4, 12, 13. 14.* delivered up by the Divine Providence to utter Ruin, it being quite destroyed by *Nebuchadnezzar* King of *Babylon* at his taking of *Jerusalem*, *2 King. 25. 9.*

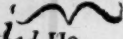
Solomon's
Temple
destroyed
by Nebu-
chadnezzar.

In this ruinous State lay the Temple till it was begun to be rebuilt by *Zorobabel*, *Ezr. 3. 8.* after the Return of the Jews from the *Babylonish* Captivity. In rebuilding hereof the Jews met with much opposition from the *Samaritans*; and though they finished it at length, yet it fell vastly short of the Magnificence of *Solomon's* Temple; insomuch that the Prophet *Haggai* saith to the People, *Who is left among you that saw this House in her First Glory? And how do you see it now? Is it not in your Eyes as nothing in Comparison of it?* *Hag. 2. 3.*

The second
Temple
built by
Zorobabel:

This Temple built by *Zorobabel* after the Return from the *Babylonish* Captivity, partly because it was grown Ruinous, partly because it seemed not Magnificent enough, but principally to curry favour with the Jews, King *Herod* repaired, plucking down so great a part of it, and making such

Zorobabel's Temple so much Repaired and Beautified by Herod the Great, as to be esteem'd a New Temple, and cal-

Part I.

 ed He-
 rod's Tem-
 ple.

Considerable Alterations for the Better, that He is said by some to Build a quite New Temple. And this was it, which Our Blessed Lord honour'd sometimes with his Divine Presence ; whereby was fulfilled that Prophecy of *Haggai*, that *the Glory of this Latter House should be Greater than of the Former*, Hag. 2. 9. And 'tis of the Temple, thus Repair'd and as it were New built by *Herod*, that the Jews are to be understood, when they tell our Saviour, *Forty and six Years was this Temple in Building*; for so many Years there are precisely between the Eighteenth Year of *Herod's* Reign (at which time he began about the Temple) and the Year of our Saviour's Baptism, when the Jews said this to him; All which time the Temple was more and more adorned, beautified, and perfected, and so might be said to be so long a Building, tho' the main Fabrick was finish'd in a much Lesser space.

The sever-
 al parts of
 the Tem-
 ple.

But it is next to be known, that by the *Temple* is meant, not only the Fabrick or House it self, but also the Courts thereunto belonging. Within the Fabrick it self there were these two Parts, the *First* or Outmost was that,

Or, Our Saviour's Journeyings. 53

that, wherein was the Candlestick, and the Table and the Shew-Bread, which was called the Sanctuary; the Second or Inmost was that which is called the Holiest of All, which had the Golden Censer, and the Ark of the Covenant overlaid round about with Gold, wherein was the Golden Pot that had Manna, and Aarons Rod that budded, and the Tables of the Covenant, and over it the Cherubims of Glory shadowing the Mercy-seat. Now the other Priests went always into the First Part or Tabernacle, accomplishing the Daily service of God: But into the second went the High-Priest Alone, and that but once every Year, &c. Heb. 9. 2, 3, 4, &c.

Part I.

The Sanctuary.
The Holy of Holies,

As to the Courts of the Temple they were at first but Two, the Priests Court, and the Peoples Court. The Priests Court was next to the Temple, and had in it the Brazen Altar for the Sacrifices, and the Laver for the Washing both of the Priests and the Sacrifices also, and into this Court might none enter but the Priests.

The Courts of the Priests,

The Peoples Court was separated from the former by a Wall of three Cubits height, to which the People did repair to perform their Sacrifices, to say their

The Court of the People.

Part I.

Prayers, and to pay their Vows. In the midst of this Court did *Solomon* make a Brazen Scaffold for the Kings his Successours, 2 *Chron.* 6. 13. In after times this Court came to be built round with Porches, into which the People retired in Rainy Weather; whence this Court is sometimes denoted by the Name of *Solomon's Porch*, *John* 10. 23. *Acts* 3. 11. having the Name of *Solomon* added to it, either to continue his Memory, or because the Porches here built had some resemblance of that Porch which he built before the Temple, 1 *King.* 6. 3.

*Solomon's
Porch.*

*The Mens
Court.*

*The Wo-
men's
Court.*

The fore-mentioned Court of the People was One entire Court in *Solomon's* Days; but afterwards it was divided by a low Wall, so that the Men stood in the Inward Part of it, and the Women in the Outward. This Division is thought to have been made in *Jehosaphat's* time, of whom we read, that he stood in the House of the Lord, before *the New Court*, 2 *Chron.* 20. 5. that is, before the *Womens Court*. In this stood the Poors Treasury, or the Alms-box, as may be gathered from the Poor Widows casting her two Mites

Mites into it ; on which account this whole Court is sometimes denoted by the Name of *the Treasury*, *Joh. 8. 20.*

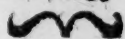
Part I.

The Treasury.

Lastly, in Herod's Temple there was a fourth Court added before or without the three already mention'd, namely, for such as were unclean by Legal Pollutions, and for Strangers ; whence it was commonly called, the *Court of the Gentiles*, being design'd chiefly for the use of such *Gentiles* or Strangers, as were only *Profelytes of the Gate*, and not of the *Covenant*, that is, as had bound themselves only to the Observation of the Precepts of *Noah*, and not to the Observation of the *Mosaical Law*. This Last or Outmost Court of All was separated from the *Womens Court* with a Wall of Three Cubits height, adorn'd with certain Pillars of equal Distance, bearing this Inscription, *Let no Alien (or Stranger, that is, No one that is not a Jew or Circumcised Profelyte) enter into the Holy Place.* And to this Wall it is, that the Apostle alludes, when he saith, *He hath broken down the Middle Wall of Partition between us (that is, between Jews and Gentiles) making One of Twain*, *Eph. 2. 14, 15.*

The Court of the Gentiles.

Part I. and when he thence infers, that the
~~~~~ *Gentiles* are no more to be esteemed  
*Foreigners and Strangers, but Fellow-*  
*Citizens with the Saints, and of the*  
*Houſhold of God, v. 19.* To cloſe this  
Discourſe in reference to the Temple,  
it was in this *Fourth Court* or *Court of*  
*the Gentles*, that the Jews permitted  
to be kept a Market of Sheep and  
Oxen and Doves, and the Tables of  
the Mony-Changers to ſtand; where-  
by the Jews ſhew'd the mean regard  
they had for the Gentiles, placing  
them in the ſame Court with their  
Cattel. And therefore out of this  
Part or Court of the Temple it was,  
that our Saviour caſt the Buyers and  
Sellers; and herein it was that he o-  
verthrew the Tables of the Money-  
Changers; aſſerting hereby the Tem-  
ple to that Sacred Uſe mention'd by  
the Prophet, namely, to be *an Houſe*  
*of Prayer for all Nations.* To the Ac-  
count here given, the Reader may add  
the Deſcription of the Temple given  
by *Joſephus, B. 6. Ch. 6. of the Wars*  
*of the Jews.*



C H A P. IV.

Of our Saviour's Journeyings from  
the First Passover after His Bap-  
tism and Entrance upon his Pub-  
lick Ministry, to the Second  
Passover.

A. D.  
30 & 31

**T**HE Passover Holy-days (du-  
ring which our Saviour had  
by his Miracles converted many, and  
among the rest *Nicodemus*, a Ruler or  
Principal Person among the Jews) be-  
ing now ended, Our Lord, with some  
of his Disciples withdrew from *Jerusa-  
lem* into another Part of *Judæa*, where  
he continued for some while. At this  
time *John* was Baptizing in *Enon* near  
to *Salim*, because there was much Wa-  
ter there, *Joh. 3. 22, 23*. And in-  
deed the Name *Enon* do's import the  
same as a *Place of Springs*; but the on-  
ly mention we have of it in Scripture  
is here, where it is described to be si-  
tuated near *Salim*. And the Situation  
even of this last Place is now uncer-  
tain

Y.  
Of Enon  
and Salim



58 *The Geograph. of the New. Test.*

**Part I.** tain, unless it be the same with *Shalem* (or *Salem*) a City of *Shechem*, mention'd *Gen. 33. 18.* or else the same with *Shalim* (or *Salim*) mention'd *1 Sam. 9. 4.* If it be the same with either of these, it lay within (what was called in the times of N. T.) the Province of *Samaria*.

2. Our Lord, after he had spent some time in this Part of *Judea*, *knowing how the Pharisees had heard that he made and baptiz'd more Disciples than John, (though our Lord himself baptiz'd not, but his Disciples)* to avoid any ill Designs that the Pharisees might be contriving against him, *He left Judea and departed again into Galilee*, having also by this time heard, that *John the Baptist* was cast into Prison by *Herod*. Now *J E S U S*, as he went the strait way from *Judea* to *Galilee*, *must needs go through Samaria*; where in his way he comes to a City of *Samaria* called *Sychar*, near to the parcel of Ground that *Jacob* gave to his Son *Joseph*; hard by which Town there is a Well called *Jacobs Well*, where *JESUS* being wearied with his Journey sat down and rested himself, *Joh. 4. 1, 2, 3, &c.* The Description here given by the Evangelist,

gelist, of *Sychar*, puts it out of all Part I.  
doubt, that it is the same with *Sychem*; the difference between the two  
Names proceeding in all probability  
only from a Dialectical or Corrupt way  
of Pronunciation. This City (f) is at  
present call'd *Naplosa*, and stands in a  
narrow Valley between Mount *Gerizim*  
on the South, and *Ebal* on the North,  
being built at the Foot of the former;  
Upon the Top of which the *Samaritans*,  
whose chief Residence is here  
at *Sychem*, have a small Temple or  
Place of Worship, to which they are  
still wont to repair at certain Seasons  
for performance of the Rites of their  
Religion. What these Rites are,  
Mr. *Maunderell* tells us, he could not  
certainly learn: But that their Religi-  
on consists in the Adoration of a Calf,  
as the Jews give out, seems to have  
more of Spite than of Truth in it. *Sy-*  
*char*, or as it is now adays call'd. *Na-*  
*plosa*, is at present in a very mean Con-  
dition, in comparison of what it is  
represented to have been anciently: It  
now consists chiefly of Two Streets ly-

---

(f) *Journ. from Al. to Jerus. p. 58, 59, &c.*

Part I.  ing parallel under Mount *Gerizim*, but is full of People, and the Seat of a *Bassa*.

Mr. *Maundrell* acquaints us, that setting forwards from *Sychem* towards *Jerusalem*, and proceeding in the narrow Valley between *Gerizim* and *Ebal* (not above a Furlong broad) he and his Companions saw on their Right hand, just without the City, a small Mosque, said to have been over the Sepulchre purchased by *Jacob* of *Emmor*, the Father of *Shechem*, and which goes by the Name of *Joseph's* Sepulchre, his Bones having been here interred after their Transportation out of *Egypt*, *Josh.* 24. 32.

3.  
of Jacob's  
Well.

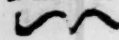
At about one Third of an Hour, We came (saith Mr. *Maundrell*) to *Jacob's Well*, famous not only on account of its Author, but much more for that Memorable Conference, which our Blessed Saviour here had with the Woman of *Samaria*, *Joh.* 4. If it should be question'd, whether this be the very Well, that it is pretended for, or no, seeing it may be suspected to stand too remote from *Sychar*, for Women to come from thence to draw Water; it is Answer'd, that probably the City extended

extended farther this way in former Part I. times than it does now, as may be conjectured from some pieces of a very thick Wall, still to be seen not far from hence. Over the Well there stood formerly a large Church, erected by that Great and Devout Patroness of the *Holy Land*, the Empress *Helena*: But of this the Voracity of time, assisted by the Hands of the Turks, has left nothing but a few Foundations remaining. The Well is covered at present with an old Stone Vault, into which you are let down through a very strait Hole, and then removing a broad flat Stone, you discover the Mouth of the Well it self. It is dug in a Firm Rock and contains about Three yards in diameter, and Thirty five in depth; five of which we found full of Water. This confutes a story commonly told to Travellers, who do not take the pains to examine the Well, *viz.* that it is Dry all the Year round, except on the Anniversary of that day, on which our Blessed Saviour sate upon it, but then bubbles up with abundance of Water.

At



## Part I.



4.  
Of the Parcel  
of  
Ground  
that Jacob  
gave to his  
Son Jo-  
seph.

At this Well the narrow Valley of *Sychem* ends, opening it self into a Wide Field, which is probably Part of that Parcel of Ground given by *Jacob* to his Son *Joseph*, *John* 4. 5. It is watered with a fresh Stream, rising between it and *Sychem*, which makes it so exceeding Verdant and Fruitful, that it may well be look'd upon as a standing token of the Tender Affection of that Good Patriarch to the Best of Sons, *Gen.* 48. 22.

5.  
Our Lord  
returns in-  
to Galilee;  
where he  
again vi-  
sits Cana  
and Naza-  
reth.

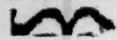
Our Blessed Saviour having staid Two days, and been conversant (contrary to the Practice of the Jews) in a very familiar obliging way with the *Samaritans*, and so having got many Converts among them, He pursues his Journey into *Galilee*; and taught in their Synagogues, being Glorified of all, *Luke* 4. 5. and being kindly received by the *Galileans*, they having seen All the things that he did at *Jerusalem* at the Feast, *John* 4. 45. Among other places in this Country, he particularly visited *Cana* of *Galilee*, where he had afore made the Water Wine, and where he now again wrought a second Miracle in healing the Son of a Noble Man that was Sick at *Capernaum*  
by

Or, Our Saviour's Journeyings. 63

by his bare Word, *John* 4. 46, &c. Part I.  
Our Saviour likewise this time made a Visit to *Nazareth*, where he had been brought up, which was the only place in *Galilee*, where he was Unkindly treated : For his Townsmen being exasperated by a Discourse he made to them, they rose up and thrust him out of the City, and led him unto the Brow of the Hill (whereon their City was built) that they might cast him down headlong. But he exerting his Divine Power, and passing through the midst of them, none of them knowing how, he miraculously escaped them and went his way, *Luke* 4. 16, 28, 29, 30.

In the foremention'd Discourse, which our Saviour made to the Men of *Nazareth*, He mentions *Sarepta* a City of *Sidon*, or within the Jurisdiction of the *Sidonians*. It is called in the Old Testament *Zorephath*, 1 *King*. 17. 9. and in all probability it is (as Mr. *Maundrell* observes) the same now called *Sarphan*, distant about Three Hours Travel from *Sidon* towards *Tyre*. The foremention'd Writer tells us, that the Place shewn for this City consists at present only of a few Houses on the tops

## Part I.



7.  
Of Capernaum.

tops of the Mountains within about half a Mile of the Sea. But it is more probable the Principal Part of the City stood below, in the Space between the Hills and the Sea, there being Ruins still to be seen in that place of a considerable extent.

Our Lord having made a Miraculous escape from his Townsmen of *Nazareth*, took his leave of their City, and came and dwelt at *Capernaum*, the description of which therefore I have reserved to this place. It is not once mentioned in the Old Testament, either under this Name or any other, whence it may be concluded that it was not then in Being. 'Tis therefore not improbable that it was One of the Towns built by the Jews at their Return from the *Babylonish* Captivity, upon the Sea-coast, that is, on the Coast of the *Sea of Galilee*, in the Borders of *Zabulon* and *Nephtalim*, and consequently towards the upper-part of the foremention'd Sea-coast. It took its Name without doubt from an adjoining Spring of Great Repute for its Chrystilline flowing Waters, this Fountain or Spring being (as *Josepbus* informs us) call'd by the Natives *Capernaum*.  
And

And as the Excellency of this Fountain was in all probability One inducement to the Building of the Town in the place where it stood ; so there seems to have been another Motive for making choice of that Situation, namely, the Conveniency of it for a Wafting-place from *Galilee* to the other side of the Sea. For this seems to be alluded to by the Prophet *Isaiab* in that Prophecy, which was fulfilled by Our Saviour's Dwelling at *Capernaum*, and which runs thus, as cited by St. *Matthew*, chap. 4. v. 15. 16. *The Land of Zabulon and the Land of Nephtalim, by the way of the Sea beyond Jordan, Galilee of the Gentiles, &c.* Now this Expression, *by the way of the Sea beyond Jordan*, is, I think, to be understood as denoting thus much ; That as the Gospel should be preached chiefly within the *Lands of Zabulon and Nephtalim* in general, so more particularly at the City or Town, whence was or should be the *way by Sea* from *Galilee* to the Country lying *beyond Jordan*. As to the other Expression, *Galilee of the Gentiles*, this Northern part of *Galilee* was so termed, either because it was very populous, or else because it was

Part I.

*Galilee of the Gentiles, why so called.*

F

inhabi-



Part I. inhabited by Many Gentiles as well as  
 ~~~~~ Jews. It remains only to observe, that  
 on account of the Signal Honour done
 by our Lord to *Capernaum*, in making
 choice of it for his Dwelling-place, it
 is said by our Lord Himself to be *Ex-
 alted unto Heaven* : But on account of
 its not making a Right Use of this
 Signal Favour, it drew from our Lord
 that severe Woe denounc'd against it,
 namely, that it should be *brought down
 to Hell*, &c. *Matt. 11. 23*. Which Woe
 is fully verified, it being quite fall'n
 from that Grandeur it had in the times
 of N. T. and so decayed, as, long
 since, to consist but of Six Poor Fish-
 ermens Cottages, and perhaps now
 wholly Desolate.

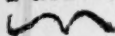
8.
 Of the Sea
 of Galilee,
 otherwise
 called the
 Sea of Ti-
 berias,
 and the
 Lake of
 Gennesa-
 reth.

Having described *Capernaum*, it will
 be proper to adjoin here a Description
 of the *Sea of Galilee* on which it stood,
 and of which therefore there is fre-
 quent mention in the Gospels, either
 under the same or else different Names.
 For it is to be known that the *Sea of
 Galilee* is the same with the *Sea of Ti-
 berias*, and the *Lake of Gennesareth*. As
 it was called the *Sea of Galilee* from
 the Province of *Galilee* in general, so
 it was called the *Sea of Tiberias*, from

Or, Our Saviour's Journeyings. 67

a Town of that name standing on its Part I.
Western Shore; and it was called the *Lake of Gennesareth* from that Particular Tract of *Galilee* which lay next to, and so bounded it all along the Western side. The Breadth of this Lake or Sea, *Josephus* tells us, is Forty Furlongs, and the Length an Hundred; the Water of it is Sweet and Potable, without Any thing of Morishness either in the Taste or Colour. It lies upon a Gravel, and so more conveniently to be drawn, and softer than either a River or Fountain Water. And with all this it is so cold, that the People of the Place cannot warm it, by Setting it in the Sun in the hottest Season in the Year. It has in it great Variety of Fish, which for Taste and Shape are not to be found Any where else; and the River *Jordan* runs thro' the midst of it. *Jos. War of the Jews, Book 3. Ch. 18. L' Estrange's Edition.* As to the Name whereby this Sea went in the Times of the Old Testament, it was then without doubt called the *Sea of Chinnereth, Num. 34. 11, or Cinnereth, Josh. 13. 27.* Of which more in the following Paragraph.

Part I.

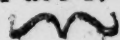


9.
of the
Land of
Gennesa-
reth.

From the Description of the *Lake of Gennesareth* proceed we to describe the *Land of Gennesareth*, which is mention'd, *Mat.* 14. 34. *Mar.* 6. 53. and which, as *Josephus* expressly informs us, gave Name to the adjoining Lake, and is thus describ'd by the said Author in his *Third Book of the Wars of the Jews, Chap. 18. L'Estrange's Edition.* This Lake takes its Name from the Country that surrounds it, which is Fruitful and Agreeable to Admiration. As for Fertility of the Soil, No Plant comes amiss to it; besides that it is Improved by the Skill and Industry of the Inhabitants to the highest degree; and by a strange Felicity of the Climate Every thing prospers there; as Nuts, Palms, Figs and Olive-trees, that flourish here in Perfection, though they require a quite different Temperature of Air in the Nature of them; which looks as if Providence took Delight in this Place to reconcile Contradictions; and as if the very Seasons themselves were in a Competition which should be most obliging. And the Production of strange Varieties of Excellent Fruit is not All neither, but the Conserving of
them

them so long Quick and Sound is another Curiosity. Figs and Grapes hold in Season there Ten Months in the Year, and other Fruits the whole Year about. And the Place is not more famous for a Delicious Air, than it is for a Chrystaline Flowing Fountain, called by the Natives *Capernaum*, which some take for a little Gut of the Nile, because of a certain Fish in it, that is no where else to be found but in *Alexandria*. The length of the Country along the Lake is Thirty *Stadia*, (or Furlong, *i. e.* near four Miles) and the Breadth Twenty *Stadia* (or Furlongs, *i. e.* about two Miles and an half.) Such a Delicious Country was the *Land of Gennesareth* in the time of *Josephus*, who lived in the same Age with our Saviour. And hence it is that some Conjecture the Word *Gennesareth*, or as it is sometimes writ *Gennesar*, to be made up of the two Words *Gen* and *Sar*, the former of which denotes in the Hebrew Tongue a *Garden*, the latter a *Prince*, and so both together denote the *Garden of a Prince* or *Princely Garden*. Which Name, though it be not improper to so Delightful and Fruitful a

Part I.



70 *The Geograph. of the New Test.*

Part I. Country as the *Land of Gennesareth* was; yet however 'tis more likely that the Name *Gennesareth* in the New Testament was by degrees framed from that of *Chinnereth* or *Cinnereth* in the Old Testament. For 'tis manifest from *Josh* 19. 35. that *Cinnereth* was then a *Fenced* or Principal City in the Tribe of *Naphtali*; and 'tis further manifest from *1 King* 15. 20. that it gave Name to an adjoining Tract of Ground; and 'tis still further manifest from *Num.* 34. 11. *Deut.* 3. 17. *Josh.* 12. 3. that the City of *Cinnereth* lay on the Coast of the *Lake Gennesareth*, and also gave Name to the said Lake; this being evidently the same, as appears from the Places already cited, that was in the times of *Moses* and *Joshua* called the *Sea of Cinnereth*. All these Particulars laid together, it will I suppose appear more than probable that *Gennesareth* in the New Testament, is no other than a Word moulded from *Cinnereth* in the Old Testament. There is indeed this difference to be observed between the times of the Old and New Testament, namely, that whereas there was a considerable City named, *Chinnereth* or *Cinnereth* in the

the

the former times, there is no mention Part I.
made of any City that went under the Name of *Gennesareth* in the times of the New Testament. But this may be very well accounted for, it being most highly probable, that the City *Cinnereth* was destroy'd by *Benhadad* King of *Syria*, at the time mentioned 1 *King*. 15. 20. and that altho' upon its Ruins afterwards arose the City of *Capernaum*, so called from the excellent Fountain above-mention'd out of *Josephus*; yet the Lake and adjacent Tract of Ground still retained the ancient Name of *Cinnereth*, moulded by degrees or difference of Dialect into *Gennesareth*. I shall close the Description of the Land and Lake of *Gennesareth* with observing, that as the Jewish Historian *Josephus* attributes the Extraordinary Fertility of the Land of *Gennesareth* to the Peculiar Providence of God, as if he took more Delight in this Spot of Ground than Others; so it was a Common Saying of the Jews in reference to the Lake of *Gennesareth*, that *God loved that Sea more than all the Other Seas*. And indeed it does so far hold Good, that this Sea above All Others was frequently Honoured with

[72] The Geograph. of the New Test.

Part I. the Divine Presence of our Blessed Lord and Saviour JESUS CHRIST, after that he came and dwelt at *Capernaum*, within the Land, and upon the Lake of *Gennesereth*, and that not only before, but also after his Resurrection, *Joh. 21. 1.*

10. Now tho' our Lord had made choice of *Capernaum* to be his Dwelling-place, whence it is called *His Own City*, *Matt. 9, 1* ; yet he frequently visited the other Parts of *Galilee*, (and sometimes also the Country beyond *Jordan* and the Sea of *Galilee*) teaching in their Synagogues, and healing All manner of Diseases : So that his Fame went throughout all the adjoining Parts of *Syria*, and their followed after him Great Multitudes of People from all Parts of the *Holy Land*, from *Galilee*, and from *Decapolis*, and from *Jerusalem*, and from *Judea*, and from beyond *Jordan*, *Matt. 4. 13, 23, 24, 25.*

II. But when the Season for celebrating the Passover was come again, JESUS went up again to *Jerusalem* to celebrate the same. And at this Passover He wrought a great Miracle by Curing an Impotent Man, who had been unable to walk for eight and thirty

Our Lord
visits other
parts of
Galilee and
is resorted
to from
All parts.

Our Lord
goes up to
Jerusalem
to celebrate
the Second
Passover,
after his
Baptism
and En-

thirty years. Our Saviour met with the Man at the Pool in Jerusalem, called *Bethesda*. This Pool had adjoining to it a Building consisting of Five Porches, in which were laid a Great Multitude of Impotent Folk, of Blind, Halt, Withered, waiting for the moving of the Water. For an Angel went down at a certain Season into the Pool, and troubled or stirred about the Water: Whosoever then First after the Troubling of the Water stepp'd in, was made whole of whatever Disease he had. *Joh. 5. 12. &c.* This is the account given by the Evangelist St. John of the Virtue appertaining to this Pool. And *Tertullian* notes that the Virtue of this Pool ceased, upon the Jews persevering in their Infidelity and Rejecting Our Saviour. Mr. *Maundrel*, tells us, that He went to take a view of That which they now call the Pool of *Bethesda*; and that it is one hundred and twenty paces Long, and forty Broad, and at least eight Deep, but void of Water. At its West end it discovers some old Arches now dammed up. These some will have to be the Five Porches in which sat that Multitude of *Lame, Halt, and Blind* (*Joh. 5.*) but the

Mis-

Part I.

trance upon
his Publick
Ministry.

A. D. 31.
Of the Pool
of Bethesda.

Part I. Mischief is, instead of Five there are but Three of Them. This Pool is contiguous on one side to (what is now called) *St. Stephens Gate*, and on the other to the Area of the Temple.

C H A P. V.

A. D.
'31 & '32. *Of our Saviour's Journeyings from the Second Passover after His Baptism and Entrance upon his Publick Ministry, to the Third Passover.*

I.
Our Lord returns in- to Galilee.

THE Passover Holy-days being over, Our Lord returns into Galilee; and when it was known, Great Multitudes resorted unto him from all Quarters, *Mark 3. 7, 8.* Sometime after he withdrew into a Mountain to Pray, and continued All Night in Prayer; and when it was Day he called unto Him his Disciples, and of them he chose Twelve, whom he named Apostles or Messengers, He ordaining them to this special End, that He might send them forth to Preach, *Luk. 6. 12,*
13.

Or, Our Saviour's Journeyings. 75

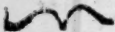
13. Mark 3. 14. Not long after this Part I.
J E S U S seeing the Multitudes that
followed him, went up with them in-
to a Mountain, and sitting down,
preached to them that Divine Sermon
recorded in *Matt.* 5, 6, 7.

This Sermon beginning with Beati-
tudes or Blessings, the Mountain, on
which it is generally supposed to be
preached, is from hence called the
Mountain of Beatitudes, lying North
of the Sea of *Galilee*, and not far from
Capernaum; and in all probability it
was the Same Mountain, whither Our
Saviour retired, and were he spent
all the Night in Prayer before his E-
lection and Ordination of the Twelve
Apostles.

The Mount
of Beati-
tudes.

Our Lord having ended his Sermon,
came down from the Mount or Little
Hill, (for it is but a small rising) and
entred into *Capernaum*, where he cured
the Centurions Servant, *Matt.* 8. 1,
2. *Luke* 7. 1, 2, &c. The day af-
ter Our Lord went into a City called
Naim, where he raised to life the Wi-
dows Son that was Dead and then
carrying to his Grave. The City
Naim is situated in *Galilee*, not many
Leagues

2.
of Naim
or Naim.

Part I. Leagues from Mount Tabor, of which
 hereafter.

3.
 of Chorazin.

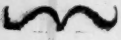
Sometime after this our Lord entring into a Discourse with the People upon St. *John* the Baptists sending Two of his Disciples to him, therein takes occasion to upbraid the Cities, wherein most of His mighty Works were done, viz. *Capernaum, Chorazin, and Bethsaïda*, Luke 7. 19. Matt. 11. 2, 3. 20, 21, &c. Of *Capernaum*, I have spoken already, chap. 4th. Section 7th. As to *Chorazin*, tho' it is reckon'd here among the Cities, wherein most of our Saviour's Miracles had been done, yet it is never mentioned but by Two of the Evangelists, St. *Matthew* and St. *Luke*, and by these Two only in this Discourse where our Lord upbraids it for its Infidelity. 'Tis generally supposed to have stood on the Sea of *Galilee*, and not far from *Capernaum*, and so on the Western-coast of the Sea.

4.
 of Bethsaïda.

Bethsaïda is oftner mentioned, St. *John* the Evangelist expressly telling us, Chap. 1. v. 4. that Three of the Apostles, viz. *Peter, Andrew, and Philip*, were of this City. The Word *Bethsaïda* in the Hebrew Language imports

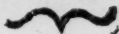
ports a Place of Fishing, or else of Part I. Hunting; and both these senses agree very well with the Situation of the City. For it lay on the Lake of *Gennesareth* at the North-end just at the influx of the River *Jordan* into the said Lake, and so lay very Convenient for Fishing; and accordingly we find that Two of its Three Townsmen just now mentioned, viz. *Peter* and *Andrew* were Fishermen by their Trade. And then it was conveniently situated for Hunting likewise, as lying in the Tribe of *Naphtali*, a Country well stored with Deer, as is gathered from *Gen.* 49. 21. There is no mention of it in the Old Testament; which we need not wonder at, since *Josephus* tells us, that it was but a Village till *Philip* the Tetrarch built it up to the Bulk and Appearance of a Magnificent City, Rich and Populous, to which he gave also the Name of *Julias* out of respect to *Julia* the Daughter of *Cæsar*. This City stood on the Eastern shore, and therefore is thought by some to have been distinct from the *Bethsaida* of *Galilee*. *Joh.* 12. 21. but this arises from their not considering, that the Name of *Galilee* was extended in its larger
acceptation

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Part I. acceptance to the Parts lying East of
 the Sea of *Galilee*. The woe denounced against it by Our Saviour is in some measure long since come upon it, it being reduced to the State of a very Poor Village again, or hardly that, consisting long ago but of five or six Poor Cottages.

5.
 Of the
 Land of
 Sodom
 and Gomorrah.

In the fore-mentioned Discourse wherein our Saviour upbraids these Three Cities, *Corazin*, *Bethsaida* and *Capernaum*, He withal tells the Two former, that it shall be more tolerable for *Tyre* and *Sidon* at the Day of Judgment than for them; and he tells *Capernaum*, that it shall be more tolerable even for the Land of *Sodom* in the day of Judgment, than for it. As for *Tyre* and *Sidon*, I shall speak of them elsewhere. As for *Sodom*, it was a City of great note when *Abraham* first began to sojourn in the Land of *Canaan*, and pleasantly situated in the Plains of *Jordan*, which was well water'd thereabouts, *even as the Garden of the Lord, like the Land of Egypt as thou comest to Zoar*, Gen. 13. 10. There were four other Cities, which then stood in this lower part of the Plain of *Jordan*, viz. *Gomorrhah*, *Admah*, *Zeboijm*,

Zeboijm, and Bela, otherwise called *Part I.*
Zoar; whence this Tract had the name 
of *Pentapolis* among Greek Writers,
from the aforementioned Five Cities;
of which *Sodom* being the Chief, hence
the said Tract is here denoted by our
Saviour under the Land of *Sodom*;
whereas in other places the same Tract
is expressed by the Land of *Sodom and*
Gomorrhah, Mat. 10. 15. The Inhabi-
tants of these Cities were *Wicked, and*
Sinners before the Lord exceedingly, Gen.
13. 13. by reason of that unnatural Lust
they were givento, Gen. 19. 4, 5. Where-
fore the Lord rained upon *Sodom* and
the other Cities, except *Zoar*, (which
the Lord spared for *Lot's* sake, Gen. 19.
25.) *Brimstone and Fire from the Lord*
out of Heaven, and he overthrew those
Cities, and All that Plain, and All the
Inhabitants of the Cities, and that
which grew upon the ground, Gen. 19. 24,
25. whence St. Jude saith, v. 7. that
Sodom and Gomorrhah and the Cities a-
bout them, giving themselves over to
Uncleanness, and going after unnatural
Lusts, are set forth for an Example,
suffering the Vengeance of Eternal fire,
that is, being destroyed by Fire from
Heaven, so as to bring a perpetual and
irre-

Part I. irreparable Destruction on them. For the very Places, whereon the said Cities stood, are since swallowed up by a Great Lake, which from the *Bitumen* or Brimstone Substance, wherewith it and the adjacent Tract abounds, is called by the Greeks the *Lake Asphaltes* or *Bituminous Lake*. It is also stiled by Common Writers the *Dead Sea*, either because it has no visible Communication with the Ocean, nor is increased by receiving the Waters of *Jordan*, and some other Brooks; or else because it is thought, according to common Tradition, not to nourish Any Living Creature, by Reason of the Bituminous Smell it sends forth, so strong as to kill Birds that attempt to fly over it. But Mr. *Maundrel* (g) assures us, that he was an Eye-witness of the Falsity of this Common Tradition, forasmuch as He saw several Birds flying about and over the said Sea without any visible harm. And as to the other part of the Common Tradition, that no Fish, nor other Creature, can endure to live

*The Lake
Asphal-
tites or
Dead Sea.*

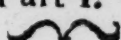
(g) *Journ. from Al. to Jerus. p. 82, 83, 84.*

in these Deadly Waters ; he had also Reason to suspect the same as likewise False, having observed among the Pebbles on the Shore Two or Three Shells of Fish, resembling Oyter-shells. The same ingenious Author tells us, that the Water of this Lake or Sea is very limpid, and salt to the Highest Degree (whence it is stiled the *Salt-Sea*, Gen. 14. 3.) and not only Salt, but also extream Bitter and Nauseous. Being willing to make an Experiment of its Strength, I went (saith he) into it, and found it bore up my Body in swimming with an uncommon Force. But as for that Relation of some Authors, that Men wading into it, were buoyed up to the top as soon as they go as deep as the Navel, I found it upon Experiment not true.

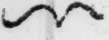
Being desirous (adds the same Reverend Author) to see the Remains, if there were Any, of those Cities antiently situate in this place, and made so Dreadful an Example of the Divine Vengeance, I diligently surveyed the Waters, as far as my Eye could reach. But neither could I discern Any heaps of Ruine, nor Any Smoak ascending

G

above

Part I. 

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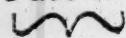
Part I.  above the Surface of the Waters, as is usually described in the Writings and Maps of Geographers. But yet I must not omit what was confidently attested to me by the Father Guardian, and Procurator of *Jerusalem*, Both Men in years, and seemingly not destitute either of Sense or Probity, viz. that they had once actually seen one of these Ruins; that it was so near the Shore, and the Water so shallow at that time, that they, together with some *Frenchmen*, went into it, and found there several Pillars and other Fragments of Buildings. The Cause of our being depriv'd of this Sight was, I suppose, the height of the Water. And thus much for the *Land of Sodom*, which notwithstanding the Dreadful Doom it has and still do's undergo, yet we are assured by our blessed Saviour, shall find more Mercy at the Day of Judgment, than *Capernaum*, which he made choice of upon his leaving *Nazareth* to be the place of his chief Residence, and which consequently had so many Miracles wrought in it.

7. Some time after the Discourse,
Country of wherein our Saviour thus upbraided Ca-
the Gada- perna-

pernaum and the other Two Cities for Part I. their Unreasonable Infidelity, *He went again throughout every City and Village, preaching and shewing the Glad Tidings of the Kingdom of God, Luk. 8. 1.* And being returned again to the Sea of Galilee, and a Great Multitude gathered together unto him, He entered into a Ship, and sitting down therein, while the whole Multitude stood on the shore, He taught them many things by Parables, which are recorded *Luk. 8. Mark 4.* and more especially *Matt. 13.* Now when Jesus had finished these Parables, he departed thence, or from those Western Parts of the Sea of Galilee, *Matt. 13. 53.* and passed over unto the other side into the Country of the Gergesens, or as it is otherwise called the Country of the Gadarens, *Luk. 8. 22, 26. Matt. 8. 28.* Here our Lord permitted some Devils, which he had cast out of Two Men, to enter into an Herd of Swine, which upon the Devils entring into them, ran violently down a steep place into the Lake or Sea and perished. Whereupon the Inhabitants of the Country round about besought JESUS to depart from them. Now

rens or
Gergesens.

Part I.



the Country, wherein this was done, is called by St. *Matthew* the Country of the *Gergesens*, and by St. *Mark* and *Luke* the Country of the *Gadarens*, because it lay between, or in the Neighbourhood of the Two Cities of *Gadara* and *Gergesa*, otherwise called *Gerasa*; both which lay within the District of *Decapolis*. The former, *Gadara*, was a very rich City, as *Josephus* informs, and of chief Note on that side of the Country; The other *Gergesa* or *Gerasa*, was likewise a Place of Importance, as the same Historian acquaints us. Some conjecture this latter to be so called from the *Gergeshites*, one of the seven Nations of *Canaan*, mention'd *Deut.* 7. 1.

7.
Our Lord
returns to
the West-
side of the
Sea of Ga-
lilee, vi-
sits again
Nazareth,
sends forth
his Apostles
to preach,
&c.

Our Lord being come again unto the Western side of the Sea of *Galilee*, He performs divers Miraculous Cures, as stopping an Issue of Blood, where-with a Woman had been afflicted twelve Years, only by the Woman's touching the Hem of his Garment; and Restoring *Jairus's* Daughter to Life, *Luke* 8. 41. &c. *Mark* 5. 21, 22. After which our Lord determin'd to make once more a visit to his own Town *Nazareth*, whither being come,
He

He found them strongly and unreasonably Prejudiced against him, by reason of the mean Condition, wherein He had formerly lived amongst them; insomuch that *He could do there no mighty Work, save that He laid his Hands upon a Few sick Folk, and healed them.* He all the while marvelling at the Unbelief of his own Townsmen, *Mark 6. 1, 2, &c.* Hereupon our Blessed Saviour leaves them, and went about all the other Cities and Villages, *Preaching the Gospel and Healing every Sickness, Mark 6. 6. Matt. 9. 35.* And when he saw the Multitudes that followed him, he was moved with Compassion on them, and saith to his Disciples, *The Harvest truly is Plenteous, but the Labourers are Few: Pray ye therefore the Lord of the Harvest, that He will send forth Labourers into his Harvest, Matth. 9. 37, 38.* After which he called unto him his twelve Disciples, and sent them forth to Preach, enduing them with the Power of working Miracles, *Mark 6. 7. Luk. 9. Matt. 10.* He at the same time going into other Parts of the Country, teaching and preaching Himself in their Cities, *Matth. 11. 1.*

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Part I. The Apostles having finished their Ministry for that time, gathered themselves together unto JESUS, who was now probably returned to *Caper-naum*, and told him all things, both what they had Done, and what they had Taught. And he said unto them, *Come ye your selves apart into a Desert place, and rest a while : For there were many coming and going where He was, so that they had no leasure so much as to Eat.* Hereupon he took them, and went aside privately into a Desert place, belonging to the City called *Bethsaida*, to which He crossed over the Sea of *Galilee*, which is also called the Sea of *Tiberias* ; namely from a City of the same Name, built by *Herod* the Tetrarch of *Galilee* on its Western shore, and so called by Him in honour of *Tiberias Caesar*. The Great Privileges granted by *Herod* to the Inhabitants of this Place made it quickly become One of the Principal Cities of those Parts. 'Tis said to have had in it Thirteen Synagogues and an Academy ; that here was the last Session of the *Sanhedrim* or Chief Council of the Jews, and here the *Talmud* or Body of the Jewish Civil and

8.
of Tiberi-
as.

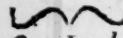
and Canon Law was collected.

Part I.

Now the People seeing JESUS and his Disciples departing over to the other side of the Sea, went round on Foot till they met with our Lord again. Where our Lord having given them many Instructions, towards Evening before He dismiss'd them, Miraculously fed them being about Five Thousand, with Five Loaves and Two small Fishes, there being left after all no fewer than Twelve Baskets full of the Fragments of the Five Loaves, which remain'd over and above unto them that had eaten, *Luk. 9. 10, 11, &c. Joh. 6. 1, 2, &c.* The People having seen the Miracle that JESUS did in thus feeding them, said, *This is of a Truth That Prophet, viz. that extraordinary Prophet, the Messiah, that should come into the World :* And hereupon they resolved among themselves to come and take our Lord by force, and to proclaim him their King. When JESUS therefore perceiv'd this, he straightway constrain'd his Disciples (who seems to have lik'd well enough, with the Peoples Intentions, to make their Master a King, and so to have been unwilling to be sent away from him at

9.

The People follow our Lord to the Eastern side of the Sea of Tiberias.

Part I.

*Our Lord
 sends the
 Apostles
 back to the
 Western
 side of the
 Sea.*

that Juncture) to get into the Ship and to go before Him unto the other, that is, the Western side of the Lake again. After which he withdrew Himself into a Mountain Alone to Pray; where having tarried till about the Fourth Watch of the Night, He comes to his Disciples walking upon the Sea. The Disciples, when they saw him Walking on the Sea, supposed It had been a Spirit or Apparition, and cryed out for fear. But our Lord quickly put them out of their Fear, telling them, that It was He himself: Whereupon they gladly received Him into their Ship, into which as soon as He was come up, the Wind, which had all along hitherto tossed them, ceased, and their Ship was immediately at the Land of *Gennesareth* whither they were going.

10.
*The People
 return to
 the Western
 side of the
 Sea.*

The Day following, when the People which had been fed by JESUS, and had remained all that Night on the other side of the Sea, namely, on that side where they had been fed, began to observe with themselves, that there was no other Boat there, save that One, whereinto his Disciples were entred, and that JESUS went not with

Or, Our Saviour's Journeyings. 89

with his Disciples into the Boat, but Part I.
that his Disciples were gone away alone, they sought for our Lord in the Neighbouring places, not imagining he had pass'd the Lake. But hearing nothing of him in those Parts, they took the opportunity of some Boats that were come from *Tiberias* near to the place where they had been fed, and in them came over to *Capernaum*, seeking for JESUS. And when they had found him they let him know, that they had been seeking after him, and were still at a loss to know how he came over to that side of the Sea. JESUS answer'd them *Verily, ye seek me, not because ye saw the Miracles, but ye did eat of the Loaves and were filled;* and from hence takes occasion to exhort them, not to labour for the Meat which perishes, or that Food which can nourish only for a short time, but for that Meat which endures, and will nourish their Souls to Everlasting Life, and which he should give unto them in due time. And in the following part of this his Discourse our Lord plainly acquaints them, that he was the Living Bread which came down from Heaven: If any Man eat of this Bread, he shall live

Part I. *live for ever ; and the Bread that he should give, was his Flesh or Body. which he should give by permitting it to be put to Death for the Life of the World.* To which our Lord subjoyns the indispensable Necessity that lies on all Christians to partake of the *Sacrament*, in order to obtain eternal Happiness ; for, saith our Lord, *Verily, verily, I say unto you, except ye eat* (not only by believing in me crucified, but also Sacramentally) *the Flesh of the Son of Man, and drink his Blood, ye have no Life in you*, that is, it is impossible for you to obtain Everlasting Life. This Great and Important Doctrine I could not but take this special notice of, that so the Reader may see, that Receiving the Sacrament of the Lord's Supper is necessary to Salvation, as well as the Receiving the other Sacrament of Baptism, *Job. 6. 27, 51, 53.*

*The Third
Passover.
A. D. 32.*

About this time was celebrated that which was the *Third* Passover after our Lord's Entrance on his Publick Ministry, and which is mention'd, and only mention'd, by St. *John* the Evangelist in the same Chapter, where he records

Or, Our Saviour's Journeyings. 91

cords the foregoing Discourse of our Part I.
Saviour, viz. *Joh. 6. 4.*

C H A P. VI.

*Of our Saviour's Journeyings from
the Third Passover after His A. D.
Baptism and Entrance upon his 32 & 33.
Publick Ministry, to the Fourth
Passover, at which he was Cru-
cified.*

THE next Journey of our Lord
taken notice of by the Evan-
gelists is that, when he went to the
Coasts of *Tyre* and *Sidon*, where he
cured the Daughter of the Woman
of *Canaan*, *Matt. 15. 22.* or (as *St.*
Mark styles her) who was a *Greek, a*
Syrophenician by Nation. That the
Coasts or Territories of *Tyre* and *Si-*
don lay to the West and North of *Gal-*
ilee has been observed *Cap. 1. Sect. 8.*
Where also it was observed, that the
old Inhabitants of this Tract were
Descendents of *Canaan*, and many of
them not driven out by the Children
of

I.
of *Canaan*
and *Syro-*
phenicia.

Part I.



of *Israel*; Whence this Tract seems to have retained the Name of *Canaan*, a great while after those other Parts of the said Country, which were better inhabited by the *Israelites*, had lost the said Name. The *Greeks* called the Tract inhabited by the old *Canaanites* along the Mediterranean Sea, *Phœnicia*; the more Inland Parts, as being Inhabited partly by *Canaanites* or *Phœnicians*, and partly by *Syrians*, *Syrophenicia*: And hence the Woman said by St. *Matthew* to be of *Canaan*, is more particularly said by St. *Mark* to be a *Syrophenician* by Nation, as she was a *Greek* by Religion and Language. 'Tis observable that the Name *Phœnicia*, though it be mention'd in the *Acts*, yet 'tis never mentioned in the Gospels, but the Lower or Southern Parts of It are in these always denoted by the *Coasts* of *Tyre* and *Sidon*, Two Principal Cities herein, of which therefore it will be convenient to give a more particular Account.

I.
of Tyre:

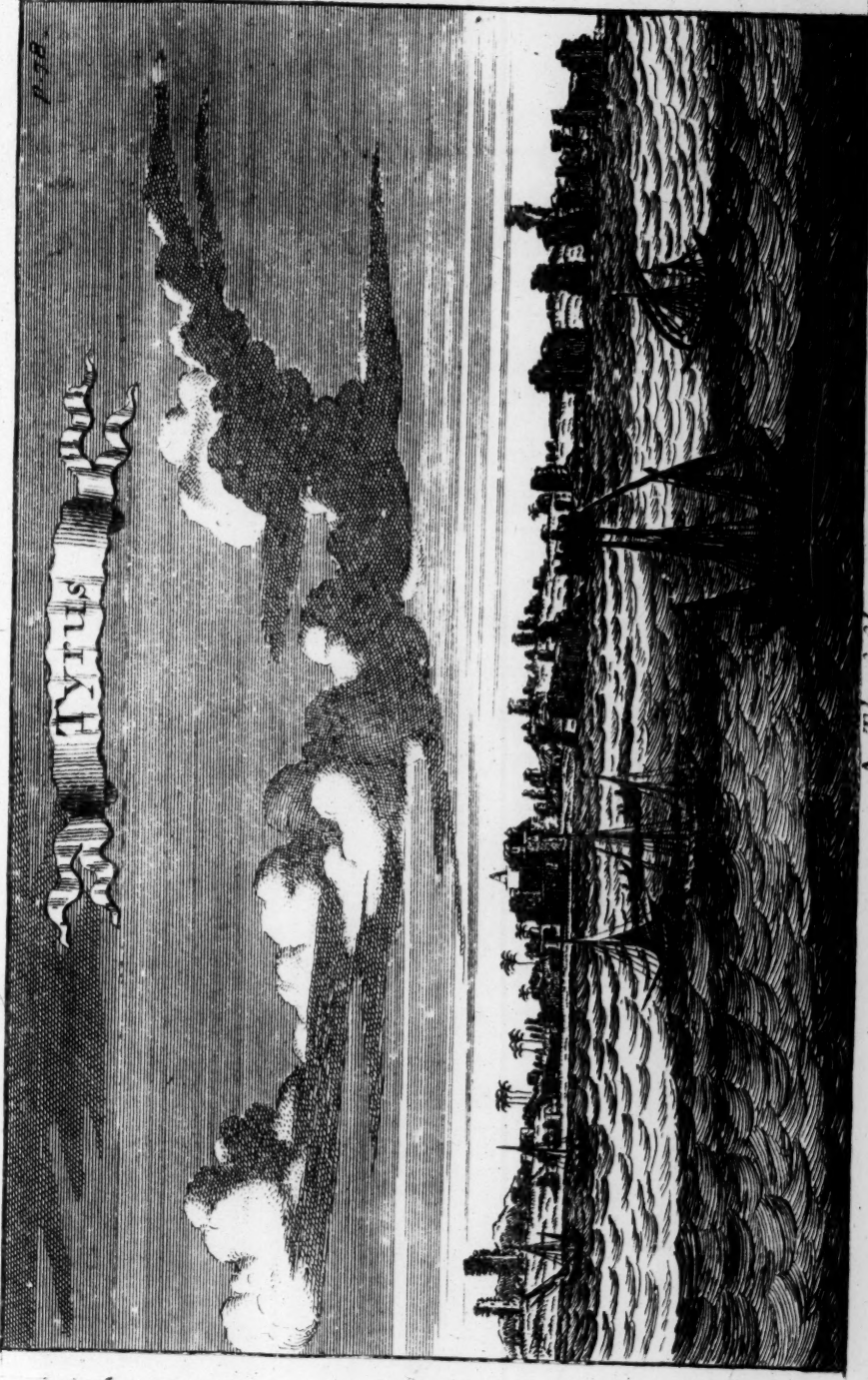
I shall begin with the City of *Tyre*, which lies South of the other, about the distance of seven Hours, or somewhat better than twenty Miles. It is probably supposed to have been first built

built by a Colony of the *Sidonians* Part I.
 (whence by *Isaiah*, ch. 23. 12. 'tis
 called *the Daughter of Sidon*) and that
 on an high Hill on the Continent, the
 Ruins whereof are still remaining by
 the Name of *Palatyrus* or *Old Tyre*. In
 process of time the City was removed
 into an adjoining rocky Island, about
 70 Paces from the Main-land; and
 became a place of great Trade and
 Wealth, and for some time out-doing
 even *Sidon* it Self in both respects.
 Hence *Isaiah* in his forementioned
 Chapter saith of it that her *Merchants*
 were *Princes*, and her *Traffickers the*
Honourable of the Earth. 'Tis particu-
 larly famous for dying Purple, said to
 be first found out here, and that by a
 mere accident; a Dogs Lips by eating
 of the Fish called *Conchilis*, being dyed
 of a Purple Colour. It was taken and
 destroyed by *Nebuchadnezzar*; and af-
 ter it had recover'd it self and flourish-
 ed for a considerable time, it was a-
 gain demolished by *Alexander the Great*,
 and by him join'd to the Main-land.
 Recovering once again both its Beauty
 and Riches, the City became a Con-
 federate of the *Romans*, and was by
 them invested with the Privileges of

Part I. a *Roman* City for its great Fidelity. It was made in the flourishing times of Christianity, the Metropolitan See for the Province of *Phenicia* : But in A. D. 636 it was subjected by the *Saracens* ; under which Yoak having groan'd for the space of 488 Years, it was at last regained by the Christians, A. D. 1124. It was attempted afterward by *Saladine*, but in vain : However it was finally brought under the *Turkish* Thraldom, A. D. 1289. as it still continues.

Mr. *Maundrel* (*b*) has given us this Account of its State and Condition, A. D. 1697. This City, saith he, standing in the Sea upon a Peninsula, promises at a distance something very Magnificent. But when you come to it, you find no Similitude of that Glory, for which it was so renowned in Antient Times, and which the Prophet *Ezekiel* describes, *Chap.* 26. 27. 28. On the North-side it has an old *Turkish* ungarisoned Castle ; besides which you see nothing here, but a mere *Babel* of broken Walls,

(*b*) *Journ. from Al. to Jerus.* p. 47.



Num. 4.

A. The castle.

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Pillars, Vaults, &c. there being not Part I.
 so much as one entire House left. Its
 present Inhabitants are only a few
 poor Wretches, harbouring themselves
 in Vaults, and subsisting chiefly upon
 fishing, who seem to be preserved in
 this place, by Divine Providence, as
 a visible Argument, how God has ful-
 fill'd his Word concerning Tyre, viz.
That it should be as the top of a Rock,
a place for Fishers to dry their Nets on,
 Ezek. 26. 14.

In the midst of the Ruins there
 stands up one Pile higher than the
 rest, which is the East end of a great
 Church, probably of the Cathedral of
 Tyre: This having been an Archie-
 piscopal See in the Christian Times:
 And why not the very same Cathed-
 ral, that was erected by its Bishop
 Paulinus, and honour'd with that fa-
 mous Consecration Sermon of Eusebi-
 us, recorded by himself in his *Ecclesi-
 astical History*? B. 10. Ch 4.

I cannot, in this place, omit an
 Observation, made by most of our
 Company in this Journey, viz. that
 in all the Ruins of Churches which
 we saw, though their other parts were
 totally demolished; yet the East end
 we

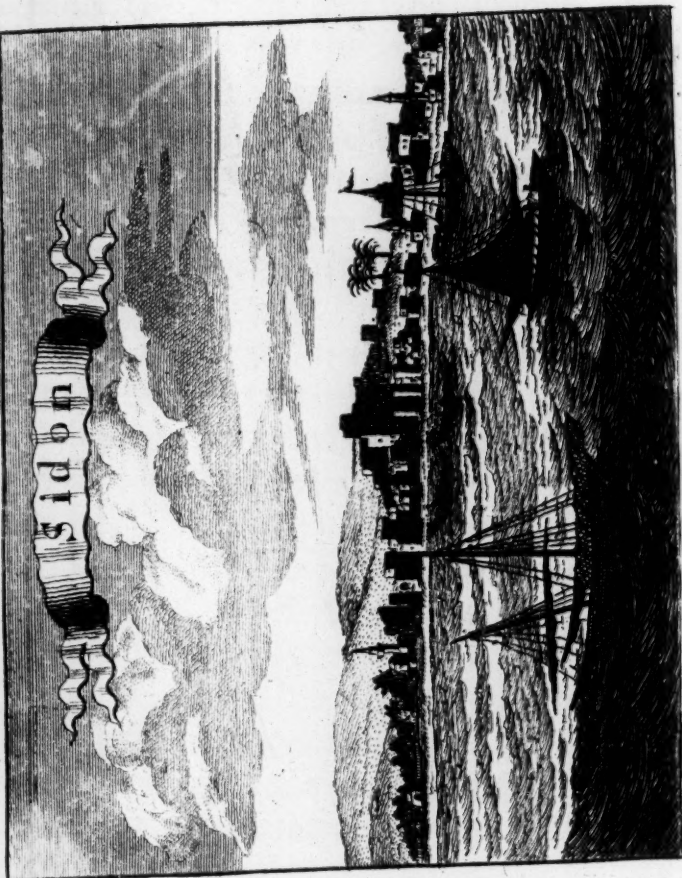
Part I.
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we always found standing, and tolerably entire. Whether the Christians, when over-run by Infidels, redeem'd their Altar from ruin with Money, or whether the Barbarians, when they demolished the other parts of the Church, might voluntarily spare these, out of an Awe and Veneration; or whether they have stood thus long, by Virtue of some peculiar Firmness in the Nature of the Fabrick; or whether some Occult Providence has preserv'd them as so many standing Monuments of Christianity in these unbelieving Regions, and presages of its future Restauration, I will not determine. This only I will say, that we found it in fact, so as I describe, in all the Ruined Churches that came in our way, being perhaps not fewer than one Hundred: Nor do I remember ever to have seen One Instance to the contrary. This might justly seem a trifling Observation, were it founded upon a few Examples only. But it being a thing so Often and indeed Universally observed by us, throughout our whole Journey, I thought it must needs proceed from something more than Blind Chance, and might  
very

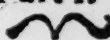
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p. 84. Num. 5.

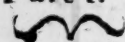


very well deserve this Animadversion. Part I.

But to return from this Digression :   
 There being an old Stair-case in this Ruin last mention'd, I got up to the top of it : From whence I had an entire Prospect of the Island part of Tyre, of the Isthmus, and of the adjacent Shore. I thought I could from this Elevation, discern the Isthmus to be of a Soil of a different Nature from the other two, it lying lower than either, and being covered all over with Sand, which the Sea casts upon it, as the Tokens of its natural right of a Passage there, from which it was by Alexander the Great injuriously excluded. The Island of Tyre in its natural state seems to have been of a circular Figure, containing not more than forty Acres of Ground. It discovers still the Foundations of a Wall, which antiently encompassed it round, at the utmost Margin of the Sand. It makes with the Isthmus two large Bays, one on its North side, the other on its South. These Bays are in part defended from the Ocean, each by a long Ridge, resembling a Mole, stretching directly out, on both sides, from the head of the Island ; but these  
 H Ridges,



Part I.



Ridges; whether they were Walls or Rocks, whether the Work of Art or Nature, I was too far distant to discern.

Coming out of the Ruins we saw the Foundation of a very strong Wall, running cross the Neck of Land, and serving as a Barrier, to secure the City on this side. From this place we were one Third of an Hour in passing the sandy Isthmus, before we came to the Ground, which we apprehended to be the natural shore: This is the Account that Mr. *Maundrel* has lately given us of *Tyre*.

3.  
of Sidon.

Proceed we now to its Mother-City *Sidon*; One of the most Antient City's in the Universe, and the most Northern of all those which were assigned for the Portion of the Tribe of *Asber*. It is with great probability thought to take its Name from *Sidon*, one of the Sons of *Canaan*, *Gen.* 10. 15. and did for a long time excel, as all the other Cities of *Phenicia*, so *Tyre* it self; nay, it is said by an Heathen Author to have been the greatest of Maritime Cities in general, having for a long time quietly enjoy'd a Great Trade, which brought in vast Riches, and  
made

made the Inhabitants live in great Voluptuousness; insomuch that to live quietly and securely in Ease and Pleasure is denoted in the Holy Writings by living *after the manner of the Sidonians*, Judg. 18. 7. The Men of Sidon being great Ship-wrights, were famous above other Nations for hewing Timber there, being *none that were skilled to hew Timber like the Sidonians*, 1 King. 5. 6. And therefore hence Solomon had his Principal Workmen to build his Temple. Nay the People of this City are represented by Authors both Sacred and Profane, as excellent Artificers in several other Professions or Trades; particularly they are said to be the first Makers of Chrystal Glass. The City (Dr Heylin observes) as it was the *Mother of Tyre* in the times of Heathenism, Tyre being (as has been observed) a Colony of the *Sidonians*; so may it be said to be the *Daughter of Tyre*, in the times when Christianity flourish'd in these Parts, forasmuch as it acknowledged the *Church of Tyre* for its *Metropolitical* or *Mother-Church*. It was formerly very strong both by Art and Nature, having on the North side a Fort or Cittadel built on an inacces-

Part I.  sible Rock, and environ'd on all sides by the Sea; which when it was brought under the Commands of the Western Christians, was held by the Knights of the *Teutonick* Order: It had also another Fort on the South-side of the Port, which the *Knights-Templers* guarded. However it was won by the *Turks* with the rest of this Country from the Christians, and is much ruined by its often changes of Fortune. Mr. *Maundrel* (i) tells us, that it is stockt well enough with Inhabitants, but is very much shrunk from its ancient Extent, and more from its Splendour, as appears from a great many beautiful Pillars, that lie scattered up and down the Gardens without the present Walls. Whatever Antiquities may at any time have been hereabout, they are now all perfectly obscured, and buried by the Turkish Buildings. On the South-side of the City, on an high Hill, stands an old Castle, said to have been the Work of *Lewis IX* of *France*, surnam'd the *Saint*; and not far from the Castle is an old unfinish'd

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(i) Pag. 44 of his *Journey*, &c.

Palace of \* *Faccardine's*, serving however the *Bassa* for his *Seraglio*; but neither of them worth mentioning, had the City afforded any thing else more remarkable. The *French* Merchants have here a Factory the most considerable of all theirs in the *Levant*: Their Habitation is a large *Kane* close by the Sea, where the Consul and all the Nation are quartered together. The Person, who is the *French* Consul at *Sidon*, has also the Title of Consul of *Jerusalem*, and is obliged by his Master the *French* King, to make a Visit to the Holy City every *Easter*, under pretence of preserving the Sanctuary there from the Violations, and the Fryars from the Exactions of the *Turks*. And thus much for *Tyre* and *Sidon*, in the Coasts whereof we left our Blessed Saviour.

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\* *Faccardine* lived in the Reign of Sultan *Morat*, and was the Fourth *Emir* or Prince of the *Druses*, a People supposed to be descended from some dispersed Remainers of those Christian Armies that engaged in the *Crusades* for the Recovery of the *Holy Land*. Who afterwards being totally routed, and despairing of a Return to their Native Country again, betook themselves to the Mountains about *Beroot* or *Beritum*, in which their Descendants have continued ever since. *Faccardine* being Prince of these People, was not contented to be penn'd up in the Mountains, but by his Power and Artifice enlarged his Dominions down into the Plain, all along the Sea-Coasts, as far as from *Beroot* to *Aera* or *Ptolemais*. At last the *Grand Seignior* growing jealous of such a growing Power, drove this Prince back to the Mountains, and there his Posterity retain their Principality to this Day.



## Part I.

4.  
Of Mag-  
dala and  
Dalmanu-  
tha.

Having staid in those Parts as long as he thought good, Our Lord again departed from thence, and came to the Sea of *Galilee*, not directly, or to the nearest or Western Shore thereof, but fetching a Compass through the mids of the Coasts of *Decapolis*, and so coming to the Eastern Shore of the Sea. *Mark* 7. 31. Having performed great Cures here, and again miraculously fed the Multitude that followed him, he sent them away, and taking Ship with his Disciples, came into the Coast of *Magdala*, or (which comes to the same) to the Parts of *Dalmanutha*, *Matt.* 15. 39. *Mark.* 8. 10. For the place to which our Saviour came at this time, lay between or in the Neighbourhood both of *Magdala* and *Dalmanutha*; and these were seated on the same side of the Sea where our Saviour was afore, viz. on the Eastern side; only at another part of the said Eastern side. It is not improbably conjectured, that *Mary Magdalene* was of the Town of *Magdala*, and so took her Surname from it.

5.  
Of *Cæsarea*  
*Philppi*.

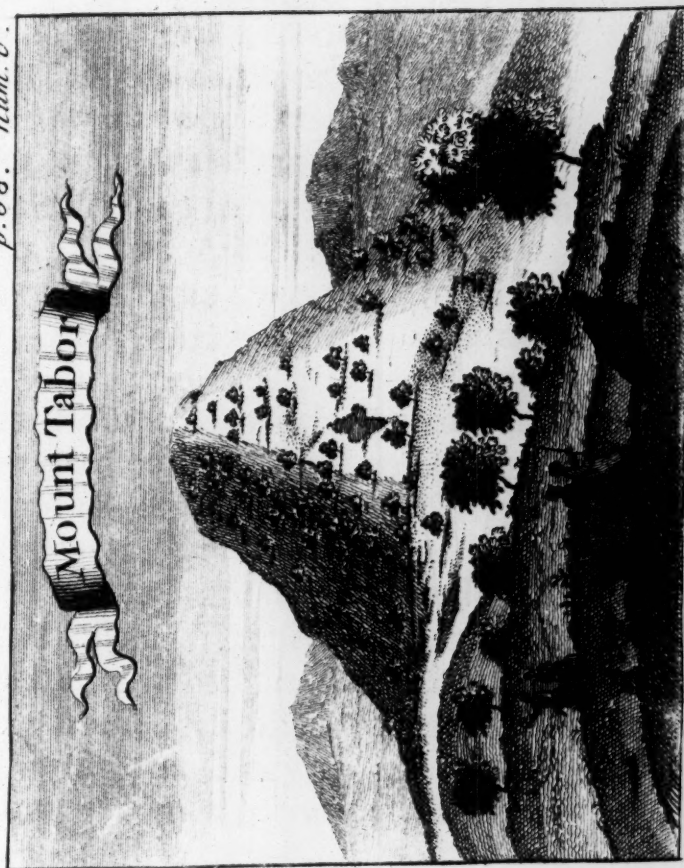
After this our Lord continuing his Journeyings still on the Eastern side of the Sea of *Galilee* and of the Course  
of

of *Jordan*, comes first to *Bethsaida*, Part I. *Mark* 8. 22. and from thence to the Coasts and Towns of *Cæsarea Philippi*. This City is situated near the Head of *Jordan*, and was by the *Canaanites* called *Laish* or *Lechem*, *Judg.* 18. 7. but being taken by some of the *Danites*, it was by and from them called *Dan*. Henceforward it was usually accounted the utmost Border Northward of the *Land of Israel*, as *Beersheba* was Southward; whence from *Dan* to *Beersheba* is an Expression frequently used in the Scriptures to denote the Whole Length of the *Holy Land* from North to South. Here it was that *Jeroboam* placed One of his *Golden Calves*. By *Gentile* Writers it was called *Paneas* from the adjoining Spring *Paneum* or *Panium* mentioned *Chap.* III. *Sect.* 2. commonly taken to be the True Head of *Jordan*. It with its Territories was given by *Augustus Cæsar* to *Herod the Great*, who left it to *Philip* his youngest Son, together with the Tetrarchy of *Iturea* and *Trachonitis* to which it adjoined. *Philip* Repairing and Beautifying it made it the Capital of his Tetrarchy, or at least the Place of his Residence, giving it the name of *Cæsarea*

Part I. *sarea Philippi*, partly to curry favour with *Tiberius Cæsar*, partly to preserve the Memory of his own Name, and partly to distinguish it from another *Cæsarea* mentioned *Acts* 10. 1. and lying on the Mediterranean Sea.

6. Sometime after Our Lord taking with him *Peter*, and *James* and *John*, went up into a Mountain to pray; and as he prayed, he was transfigured before them, the Fashion of his Countenance being so Alter'd, as that his Face did Shine as the Sun, and his Raiment was White and Glistering, even as the very Light. And there appeared unto them *Moses* and *Elias* talking with JESUS. And a Bright Cloud overshadowed them, and the Apostles feared as they entred into the Cloud. And out of the Cloud there came a Voice saying, *This is my Beloved Son, in whom I am well pleased; hear ye him.* *Matt.* 17. 1, 2, &c. *Mark* 9. 2, 3, &c. *Luke* 9. 28, 29, &c. Now the Mount on which Our Saviour was thus Transfigured is Mount *Tabor*, (as Antiquity has constantly taught and believed) mentioned frequently in the Old Testament, and of which  
Mr.

Of the  
Mount of  
Transfigu-  
ration.





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Mr. Maundrel (*k*) gives us this Account. It is an high Mount, Round and Beautiful, standing by it self in the Plain of *Esdraelon*, and at two Hours Distance from *Nazareth* Eastward. After a very Laborious Ascent, which took up near an Hour, We reached (saith my Author) the Highest part of the Mountain, which has a Plain Area at top, Fertile and Delicious, of an Oval Figure, extended about one Furlong in Breadth, and two in Length. This Area is inclosed with Trees on All parts, except towards the South. It was antiently environ'd with Walls, and Trenches and other Fortifications, of which it shews many Remains at this Day. In this Area there are in several places Cisterns of Good Water, but what is most Devoutly visited, are three contiguous Grotto's made to represent the Three Tabernacles, which St. *Peter* proposed to erect in the Astonishment that possessed him at the Glory of the Transfiguration. From the top of *Tabor* you have a Prospect, which if nothing

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(*k*) p. 112, 113, &c. of his Journey, &c.

else,

## 106 *The Geograph. of the New Test.*

**Part I.**  else, well rewards the Labour of Ascending it : 'Tis impossible for Mans Eyes to behold an higher Gratification of this Nature.

7. *Our Saviour goes up to Jerusalem to the Feast of Tabernacles.* Our Saviour being come down from the Mount of Transfiguration, and having passed over some Parts of *Galilee*, returns at length to *Capernaum*, where he works a Miracle to pay the Tribute-money yearly gathered of All Jews above twenty years of Age for the Use of the Temple. *Matt. 17. 24, 25, &c.* Our Saviour had of late continued for the most part in *Galilee* and the Confines thereof: But the *Feast of Tabernacles* being at hand, his Relations would have had him gone along with them to *Jerusalem*, but He abode still in *Galilee*; and when his Brethren, that is, his Kinsmen were gone up, then went he also up to the Feast, not Openly, but as it were in secret, *John 7. 2, 3, &c.*

8. *Of the Extradition of the Samaritans, and the Rise of the Differences in Religion between* Our Lord took his way through *Samaria*; and having sent some before him to take up Lodgings for Him, they went and entred into a Village of the *Samaritans* to see for Lodgings and to make what was Necessary ready for him. But the *Samaritans* refused to Entertain

Entertain him, because they plainly **Part I.**  
perceived that he was going up to *Jerusalem* to celebrate there the *Feast of* <sup>them and</sup> ~~the~~ *Tabernacles*, and so did plainly deter-  
mine the Controversy between them  
and the Jews touching the place ap-  
pointed by God for Sacrifice, in fa-  
vour of the Jews against them. Now  
it may not be unuseful to give here a  
short account of the Extraction of the  
*Samaritans*, and the Rise of the Dif-  
ference between them and the Jews.  
*Salmanassar* King of *Assyria*, ha-  
ving after three years Siege taken *Samaria*, the Capital of the *Kingdom of Israel*, carried away the *Israelites* into *Assyria*, and in their stead brought Men from *Babylon*, and from *Cushah*, and from *Ava*, and from *Hamath*, and from *Sepharvaim*, and placed them in the Cities of *Samaria*, and they posses'd *Samaria* and dwelt in the Cities thereof. 2 *King* 17. 5, 6, 24. These being mere Heathens, at the beginning of their Dwelling there, feared not the Lord, that is, had not the least regard for the God of *Israel*; but God here-upon sending Lions among them which slew some of them, they acquainted the King of *Assyria* therewith, and that they



**Part I.** they esteemed the Lions to be sent amongst them by the God of the Land, because they *knew not the manner of Worshipping Him.* Upon this the King of *Assyria* sent them back One of the Priests whom he had brought from thence, *to teach them the manner of the God of the Land.* However after this they did not so embrace the Worship of the True God, as to renounce immediately their Heathen Worship, but the People of each Nation retain'd still the Worship of the God of their own Nation, *2 King. 17. 25, &c.* and so as it were patch'd up a Religion consisting partly of the *Jewish*, partly of the *Heathen* Rites, which obtain'd among them for some time. But in our Saviour's time, and for a considerable while before, they were so far brought off from their Heathen Impieties, as to become zealous in the Worship of the God of *Israel* as the One only True God, to entertain the *Pentateuch* or Five Books of *Moses* as the Word of God, and so to be Circumcised, and to look for the *Messias*, *who should tell them all things, Joh. 4. 25.* The great Controversie between them and the Jews in our Saviour's Day

Days, was concerning the Place of Part I. Worship, and to which they were to bring their Sacrifices, they affirming it was Mount *Gerizim* (where the Blessings were to be read to the People of *Israel* upon their coming into the Land of *Canaan*, Deut. 11. 27. Josh. 8. 23.) the *Jews* affirming it to be Mount *Sion* where their Temple stood. Upon Mount *Gerizim* a Temple was sometime built by *Sanballat*, who being made Governour of the Country of *Samaria* by *Darius* King of *Persia*, proved treacherous to him, and taking part with *Alexander* the Great, in recompence of his Treason, obtain'd leave of *Alexander* to erect the said Temple, like to that of *Jerusalem*. The Motive which induced *Sanballat* to build this Temple, is said to be this, viz. that he having married his Daughter to *Manasses*, Brother of *Jaddus* the High Priest of the *Jews*, and fearing he would put her away to avoid the Sentence of Excommunication for such an irregular Match, in marrying a strange Wife, or one that was not of Jewish Extract, promis'd him that if he would retain her, he would build a Temple answerable to that of *Jerusalem*,

Part I. *Jerusalem*, and would make him the *High-Priest* thereof; which was done accordingly. This proved the main occasion of the Differences and Animosities between the *Samaritans* and *Jews*, which proceeded so far at length as that they *had no dealings* one with the other, which lasted down to our Saviour's time, *Joh. 4. 9.* For though the Temple erected by *Sanballat* had been long ago destroyed by *Hyrcaanus* the *Maccabean*, yet the Place it seems remained notwithstanding even then a Place of Worship, *Joh. 4. 20.*

9.  
Of Mount  
Olivet.

Our Saviour being (as is above said) denied Reception by the *Samaritans* of the Village to which he had sent, without any ado went to another Village, *Luk. 9. 56.* and arrived at last at *Jerusalem*, where about the midst of the Feast he appeared Publicly in the Temple, teaching and instructing the People, *Joh 7. 14.* Our Lord well knowing that the chief of the *Jews* had now resolved upon his Death, *Joh. 7. 19, 25*; the better to avoid their Snares, he seems in the night-times to have retired out of *Jerusalem* unto Mount *Olivet*, or the *Mount of Olives*,

Or, Our Saviour's Journeyings. III

*lives*, which without doubt took its Part I. Name from the *Olive-trees* which grew upon it. This Mount lay a little without *Jerusalem* on the East-side of it, the Valley of *Jehosaphat* lying between both. *Josephus* reckons its distance from the City to be but Five Furlongs, which is to be understood in all probability of the very nearest part, or of the very Foot, of the Mount that way; and so is very reconcileable with *St. Luke*, though the Evangelist reckons it from *Jerusalem* a Sabbath-days Journey, that is, eight Furlongs or a Mile; forasmuch as the Sacred Writer had in all likelihood particular regard to that part of the Mount whence our Saviour Ascended, and from whence the Apostles returned, *Act. 1. 12.* Mr *Maundrell* (1) tells us, that he and his Companions going out of *Jerusalem* at *St Stephens Gate*, and crossing the Valley of *Jehosaphat*, began immediately to ascend the Mountain. Being got above two thirds of the way up, we came (saith he) to certain Grotto's cut with intricate

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(1) p. 102, of his Journey, &c.



## Part I.

Windings and Caverns under ground : These are called the *Sepulchers of the Prophets*. A little higher up are twelve arch'd Vaults under-ground standing side by side ; these were built in memory of the Twelve *Apostles*, who are said to have compil'd their Creed in this place. Sixty Paces higher you come to the place, where they say Christ utter'd his Prophecy concerning the final Destruction of *Jerusalem*, *Matt. 24. 1, 2, &c.* And a little on the Right-hand of this, is the place where they say he dictated a second time the *Lords Prayer* to his Disciples, *Luk. 11. 1, 2.* Somewhat higher is the Cave of a Saint called *Pelagia*, and as much more above that, a Pillar signifying the place where an Angel, as they tell you, gave the Blessed Virgin three Days Warning of her Death. At the top of the Hill you come to the place of our Blessed Lord's Ascension, of which and some other parts of Mount *Olivet*, more in their more proper places.

10. During our Lord's stay at this time at *Jerusalem*, he cured a Man born Blind, by ordering him among other things to wash in the *Pool of Siloam*.

Or, Our Saviour's Journeyings. 113

*loam.* This lies in the Valley of *Jehosaphat*, and was antiently dignified with a Church built over it. Mr. *Maundrel* tells us, that when he was at *Jerusalem*, a Tanner made use of it to dress his Hides in it. Near to this Pool towards the West is thought to have stood the *Tower of Siloam*, which fell upon eighteen Persons, and is mentioned, *Luke* 13. 4.

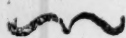
The *Feast of Tabernacles* being ended, which is computed to have fell this Year on the 30th of *September*, Our Lord departs from *Jerusalem*, and visits again the Parts of *Galilee* and *Samarita*, and so spent the time between this Feast last mentioned and the *Feast of Dedication* in going through and teaching in the Cities and Villages, *Luke* 13. 22. & 17. 11. The *Feast of Dedication*, which happened about the Nones of *December* being come, Our Saviour was by that time arrived again at *Jerusalem* to celebrate it. And because it was Winter, Our Saviour walked in that part of the Temple, which was called *Solomon's Porch*, *Joh.* 10. 22, 23, of which we have spoken already, Chap. III. Sect. 7.

Part. I.

11.  
Our Saviour leaving  
*Jerusalem*  
after the  
Feast of  
Tabernacles, re-  
turns to it  
again at  
the Feast  
of Dedic-  
tion.

I. *Thom's.* The

## Part I.



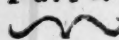
II.  
of Betha-  
ny.

The Feast of Dedication being over, Our Lord departed into *Gaiilee*, where he tarried not long, but came into the Country beyond *Jordan*, to the Place where *John* at first baptized; and there he abode, *Matt.* 19. 1. *Mark* 10. 1. *John* 10. 40. Now a certain Man was sick, named *Lazarus*, of *Bethany* the Town of *Mary* and *Martha*, Sisters to *Lazarus*. (It was that *Mary* which anointed the Lord with Ointment, and wiped his Feet with her Hair, whose Brother *Lazarus* was sick.) His Sisters therefore sent to JESUS to acquaint him, that their Brother *Lazarus* whom he loved, was sick. Hereupon our Lord having tarried two days still in the same place, till *Lazarus* was dead, after that comes to *Bethany*; where he found that *Lazarus* had laid in the Grave four days already. *John* 11. 1. 2, &c. Now *Bethany* was nigh unto *Jerusalem*, about fifteen furlongs or near two miles off, *John* 11. 18. situated on Mount *Olivet*. Mr. *Maundrel* (*m*) acquaints us, that having cross'd the Valley of *Jehosaphat*

Or, Our Saviour's Journeyings. 115

and part of Mount Olivet, he came in Part I.  
half an hour to *Bethany*, at present only a small Village. At the first entrance into it is an Old Ruin, which they call *Lazarus's Castle*, supposed to have been the Mansion-house of that Favourite of our Lord. At the bottom of a small Descent, not far from the Castle, is shewn the Sepulchre out of which he was raised to a second Mortality, by that Enlivening Voice of Christ, *Lazarus come forth*. You descend into the Sepulchre by twenty five steep Stairs, at the bottom of which you arrive first in a small square Room, and from thence you creep down into another lesser Room about a yard and half deeper, in which the Body is said to have been laid. This place is held in Great Veneration by the Turks, who use it for an Oratory (or Place of Prayer,) and demand of All Christians a small *Çaphar* for their admission into it. About a Bow-shot from hence you pass by the place, which they say, was *Mary Magdalen's* Habitation; and then descending a steep Hill, you come to the Fountain of the Apostles, so called because, as the Tradition goes, those Holy Per-



Part I.  sons were wont to Refresh themselves here in their Travels between *Jerusalem* and *Jericho*. And indeed it is a thing very probable, and no more than I believe (saith our Author) is done by All that Travel this way; the Fountain being close by the Roads side, and very inviting to the Thrifty Passenger.

13.  
of the City  
Ephraim.

Now many of the Jews which came to *Mary*, and had seen the Miracle wrought by JESUS in restoring *Lazarus* to Life after he had been Dead so many days, believed on him. But others went and informed the Pharisees with what had been done by Him. Whereupon from that day forth the Heads of the Jews took counsel together how they might put in execution what they had long intended, and quite destroy our Saviour. Hereupon our Lord walked no more Openly among the Jews, but went thence into a Country near to the Wilderness of *Judea* (described above Chap. III. Sect 1.) unto a City of those less-frequented Parts call'd *Ephraim*, as lying probably among the Mountains and Hills of *Ephraim*, and at the very edge of that Tribe towards the

Or, Our Saviour's Journeyings. 117

the Tribe of *Benjamin*. And here our Part I. Lord continued with the Apostles till the next Passover drew on. ~~~~~

The time drawing near for celebrating the Passover (which was the Fourth after our Lord's entrance on his Publick Ministry, and the Last he was present at, it seeming good to his Divine Wisdom to suffer himself to be now deliver'd up to the Power of the *Jews*;) Our Lord leaves *Ephraim*, and begins his Journey towards *Jerusalem*; taking occasion to acquaint the Apostles in the way with what should shortly befall him, *viz. that he should be betrayed unto the Chief Priests and Scribes, and they should Condemn him to death, and deliver him to the Gentiles, who should mock him and scourge him, and spit upon him, and crucifie him*, adding withal, by way of Comfort, that notwithstanding *He should rise again the Third day*, *Matt. 20. 17, 18, &c. Mark 10. 32, 33, &c. Luke 18. 31, 32, &c.* Our Lord in this his last Journey was pleased to take *Jericho* in his way; and though 'tis not to be doubted but that Our Lord had frequently visited this place before, yet this is the only time that it is mentioned by any of the Evangelists,

14.  
of Jeri-  
cho.

Part I. and that in the Chapters last cited:  
 This was the first City taken by *Joshua* from the *Canaanites*; who having quite destroyed it, did withal pronounce a severe Curse on him that should Rebuild it, *Cursed be the Man before the Lord that rises up and builds this City Jericho; He shall lay the Foundation thereof in his First-born, and in his youngest Son shall he set up the Gates of it, Josh. 6. 26.* This Curse was exactly fulfilled in the days of *Abah* King of *Israel* on *Hiel* the *Bethelite*, as we read, *1 King 16. 34.* After the City was re-built by *Hiel*, it was enabled with a School of the Prophets, *2 King 2. 5.* The situation of the Place was pleasant, *2 King 2. 12.* which might be that which tempted *Hiel* to venture upon rebuilding it, and which induc'd the Prophets to set up a School there. The only misfortune was, that the Waters were nought, and the Ground thereupon barren, till the Spring from whence the Waters came, was healed by the Prophet *Elisha*, *2 King 2. 21.* Ever since the Waters have become exceeding Wholesome and Nourishing, so as to cause great Fruitfulness in the Ground adjoining. *Josephus*

*sephus* (a) tells us, that in his time the neighbouring Country was furnish'd with curious Gardens, and thick Groves of Palm-trees; and that it afforded great store of *Balsam*, which was the choicest Commodity they had. As for the City it self, it yielded to None in All *Judea*, but *Jerusalem*, in the times of the last Kings of *Judea*: It was adorned with a Royal Palace, wherein *Herod* the Great dyed, with an *Hippodromus* or Place where the Jewish Nobility learn'd to ride the great Horse and other Arts of Chivalry; as also an *Amphitheatre*, with other magnificent Buildings. But at present Mr. *Maundrel* (n) tells us, 'tis only a poor nasty Village of the *Arabs*. He was carried here to see a place where *Zaccheus's* House is said to have stood, which is only an old square stone Building on the South side of *Jericho*. In his Journey hither from *Jerusalem* he came by the Fountain of *Elisha* above-mentioned, the Waters whereof, he tells us, are at present received in a Bason about nine or ten Paces long,

Part I.

(a) *Jos.*  
of the  
Wars of  
the Jews,  
Book 5.  
Ch. 4. l.  
*Estrange's*  
Edition.

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(n) *Pag.* 80.



Part I. and five or six broad; and from  
 W thence issuing out in good plenty, divide themselves into several small Streams dispersing their Refreshment to All the Field between it and *Jericho*, and rendring it exceeding Fruitful. Close by the Fountain now grows a large Tree spreading into Boughs over the Water, where in the Shade he and his Companions took a Collation, with the Father Guardian and about thirty or forty Fryars more. *Josephus* computes the distance of *Jericho* from *Jordan* 60 Furlongs or seven Miles and an half, which agrees well enough with Mr. *Maundrel's* Account, who tells us that he arrived at the River *Jordan* from *Jericho* in two Hours. The distance of the said place from *Jerusalem* is reckon'd by *Josephus* 150 Furlongs or near nineteen Miles, the same Author adding that the whole Country between them is all Rock and Desert, and so apt to be infested with Thieves; which in all likelihood gave occasion to our Blessed Lord to instance in this part of the Country, when he says, *A certain Man went down from Jerusalem to Jericho, and fell among Thieves, &c. Luke 10. 30.*

Our

Or, Our Saviour's Journeyings. 121

Our Lord leaving *Jericho*, six Days before the Passover came to *Bethany*, where *Lazarus* was, whom he had raised from the Dead, *Joh. 12. 1.* The News of our Lord's Arrival at *Bethany* being noised abroad, Abundance of the Jews came thither, not for *JESUS* sake only, but that they might see *Lazarus* also, *Joh. 12. 9.* Our Lord having staid with *Mary* and *Martha* at *Bethany* the Sabbath-day, the next Day he continued his Journey to *Jerusalem*, and passing over that part of Mount *Olivet*, which belong'd to *Bethany* and *Bethphage* (this last being likewise a Village situated on the same Mount, and as it seems somewhat nearer to *Jerusalem*) He sent two of his Disciples to the Village over-against them to fetch him an Ass with its Fole, our Lord determining to ride upon them into *Jerusalem*, according to the Prophecy of *Zacharias* concerning the *Messias*, *Zach. 9. 9.* In the mean time Many of those that were come to *Jerusalem* to the Feast, having notice that *JESUS* was coming towards the City over Mount *Olivet*, met him with Branches of Palm-trees in their Hands to demonstrate their Joy

Part I.

15.

Our Lord comes to Bethany again before the fourth Passover.

Our Lord crosses that part of Mount Olivet which belong'd to Bethany and Bethphage; and rides in triumph into Jerusalem.

Part I. Joy on this occasion; others for the like end strewed the Ground with Boughs and their very Garments. Our Lord being come to the Descent of the Mount of *Olives*, the whole Multitude, they that went before and they that followed after, brake forth into joyful Acclamations. Our blessed Saviour himself on the contrary, reflecting on the most grievous Calamities which should befall the City for the Infidelity of its Inhabitants, could not forbear breaking forth himself into Tears, and this Exclamation, *O that thou hadst known, even thou Jerusalem, at least in this thy Day, the things which belong unto thy Peace, &c. Luk. 19. 41. &c.* JESUS being entered the City, thus attended with a vast Croud, (insomuch that the whole City was in an Uproar, enquiring who he was) went directly to the Temple, and again cast out them that sold and bought, and overthrew the Tables of the Money-Changers, and would not suffer that any Man should so much as carry any Vessel through the Temple, *Mark 11. 15, 16, 17.* After this the Lame and the Blind were brought to him in the Temple,  
and

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and he healed them, *Matt. 21. 14.* Part I.

Our Lord also spent considerable part of the time in teaching and instructing the People, *Luk. 19. 47.* But when the Even was come, He went out of the City unto *Bethany* with the Twelve, and lodged there, *Matt. 21.*

*Our Lord  
retires at  
Even to  
Bethany.*

*17. Mark. 11. 11.*

Now on the Morrow, as they returned in the Morning into the City, Our Lord was Hungry, and seeing a Fig-tree in the way, he came to it, and finding nothing thereon but Leaves only, He said, *Let no Fruit grow on thee hence-forward for ever,* and the Fig-tree presently wither'd away, *Matt. 21.*

*On the  
Morrow he  
returns to  
Jerusalem,  
and re-  
tires again  
at Even  
to Bethany.*

*18. Mark. 11. 12, &c.* At Even our Lord returns out of the City again, *Mark 11. 19.*

The next Morning, as they returned into the City, the Disciples took notice that the Fig-tree was dried up from the Roots. Which *Peter* observing to JESUS, He acquaints them that there was no great Reason for them to wonder at what had happened to the Fig-tree, since they by a Words speaking might remove the whole Mount *Olivet* (on which they were) into the Sea, if they had but due Faith in

*Our Lord  
continues  
the same  
course till  
the Night  
he was be-  
trayed.*



Part I. in God, *Matt. 21. 20. &c. Mark. 11. 20. &c.* Our Lord being come into *Jerusalem*, as He was walking in the Temple, the Rulers of the Jews came to him, demanding to know by what Authority he did these things. Hereupon followed the Discourses and Parables recorded *Matt. 21. 23. to the end of Chap. 25. as also Mark 11. 27. to Chap. 14. and Luke 20. 1. to Chap. 22.* Not that they were delivered all in One Day, but in several Days, it being our Saviour's Practice to teach in the Temple in the Day-time, and at Night to go out and abide in the Mount of *Olives*, *Luk. 21. 37.* till the time came wherein he would suffer himself to be Betrayed: Which Tragical part of his Life we now are to enter upon.

*Our Lord  
is anointed  
by a Wo-  
man to his  
Burial, at  
Bethany.*

It being then within Two Days of the Passover, our Lord plainly acquaints the Disciples, that he was now speedily to be Betrayed and Crucified, *Matt. 26. 1, 2.* After which, as he was sitting at Meat in *Bethany* in the House of *Simon* the Leper, there came a Woman having an Alabaster Box of very precious Ointment, and poured it on his Head. Which some of his Dis-

Or, Our Saviour's Journeyings. 125

Disciples blaming the Women for, Part I.  
JESUS plainly acquaints them, that she  
had done well, inasmuch as she had a-  
forehand Anointed his Body to the Bu-  
rying, which it was in a few Days to  
undergo. *Matt. 26. 6. Mark 14. 3.*

Not long after this the Devil pre-  
vails upon the covetous Temper of  
*Judas Iscariot* to agree with the Rulers  
of the Jews to betray his Master to  
them for a small Sum of Money, when  
he should get a fair opportunity to do  
it; which offer'd it self in a little time,  
*Matt. 26, 14. Mark 14. 10. Luk. 22. 3.*  
For the First Day of unleavened  
Bread, when the Passover was to be  
killed, being come, our Lord with the  
Twelve Apostles sits down at Even to  
eat the Passover in an Upper-room in  
the City of *Jerusalem*. Which being  
done, and all the other Particulars  
transacted, which are recorded, *Matt.*  
*26. v. 31. Mark 14. to v. 27. Luk. 22.*  
*to v. 4. and Joh. 14.* Our Saviour re-  
tires out of *Jerusalem* unto the Mount  
of *Olives*, where he made those Dis-  
courses to his Disciples, which are  
mention'd *John 15, and 16*, as also  
that Divine Address to God the Fa-  
ther, *John 17.* After which he passed  
over

Our Lord  
is Betrayed  
and Appre-  
hended.

Part I.  over the Brook *Cedron*, which runs at the Foot of the Mount of *Olives*, and came to a place called *Gethsemane*, to a Garden whither he oft-times resorted with his Disciples, and which therefore was well known to *Judas* that betray'd him, *Matt.* 26. 36. *Mar.* 14. 32. *Joh.* 18. 1, 2. Accordingly *Judas* looking on this as a convenient opportunity to betray him, having receiv'd a Band of Men and Officers from the Chief-Priests and Pharisees, comes directly to the Garden, where they that he had brought with him took JESUS, (He, who had afore more than once miraculously delivered himself from them, and who could have now commanded Legions of Angels to his Rescue ; permitting himself now to be so taken, in order to accomplish the Great End of Man's Redemption, for which he came into the World, *Luk.* 4. 30. *Joh.* 8. 19. *Matt.* 26. 51. &c. *Joh.* 18. 11, 12.) The Officers and Soldiers having thus taken our blessed Lord, bound him, and then led him away to *Annas* first, who was Father-in-law to *Caiphas*, the High-Priest for that same Year. But *Annas* forthwith orders him to be had before *Caiphas* himself, with whom  
were

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were assembled the Scribes and Elders, Part I.  
*Matt. 26. 57. Joh. 18. 13, &c.*

When the Morning was come, the Rulers of the Jews led JESUS from Caiaphas's House unto the Judgment Hall to accuse him to Pilate the Roman Governour, and to get Sentence of Crucifixion pronounced against him, *Mat. 27. 1. Mark 15. 1. Luk. 29. 1. Joh. 18. 28.* Which having obtained, the Governour's Soldiers took our Lord into the Common Hall, called *Prætorium*; where they mocked him, and abused him by Great and Heinous Indignities. After which they led him out to Crucify Him, making Him at first carry his Cross himself; till our Lord being unable (as is probably conjectur'd) through the continued Fatigue he had endured All the Night before and that Day, to carry it any longer, the Soldiers compell'd one *Simon a Cyrenian* to carry the Cross for him. When they were come to the place called in Hebrew *Golgotha*, in Latin *Calvary*, that is, in English *the place of a Scull*, there they crucified the Lord of Life; who some time after commending his Spirit into the Hands of God his Father, gave up the Ghost.

Our

Our Lord  
is Con-  
demn'd  
and Cruci-  
fied.



Part. I.

16  
of Arima-  
thea.

Our Blessed Redeemer being thus Dead, that We might Live; when the Evening was come, *Joseph* a rich Man and Honourable Councillour of *Arimathea* (a City of the Jews, thought to be the same with *Ramatha*, 1 *Sam.* 1. 1. and so to be situated in the Tribe of *Ephraim*) came to *Pilate* and begg'd the Body of JESUS; for he had not consented to his Death, but was a Disciple, though secretly for fear of the Jews, *Joh.* 19. 37. The Body being granted him, He and *Nicodemus* came and took it down and wound it in Linen Cloaths with the Spices prepared by *Nicodemus* as the manner of the Jews is to bury. Now in the place where JESUS was crucified there was a Garden; and in that Garden *Joseph* had caused a new Tomb to be hewn out of the Rock; wherein they laid the Body of JESUS, rolling a great Stone to the Door of the Sepulchre.

17.  
of Gethse-  
mane.

Having thus attended our Blessed Redeemer to his Grave, during his Body's lying therein, let us take a more particular account of the Places, wherein the several parts of His Sufferings were transacted, and which for that reason are become Remarkable to  
Chri-

Christians. I shall begin with the Part I. Garden of *Gethsemane*, which, as Mr. *Maundrel* (o) informs us, is an even plat of Ground, not above fifty-seven Yards square lying between the Foot of Mount *Olivet*, and the Brook *Cedron*. It is well planted with Olive-trees, and those of so old a growth, that they are believed to be the same that stood here in our Saviour's time, but improbably. At the upper Corner of the Garden is a flat naked Ledge of Rock, reputed to be the place on which the Apostles, *Peter*, *James* and *John*, fell asleep, during the Agony of our Lord. And a few Paces from hence is a Grotto said to be the place, in which Christ under-went that bitter part of his Passion. About eight paces from the place where the Apostles slept, is a small shred of Ground twelve Yards long, and one broad, supposed to be the very Path on which the Traytor *Judas* walked up to Christ, saying, *Hail, Master*, and kissed him. This narrow Path is separated by a Wall out of the midst of the Garden,

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(o) pag. 104.

Part I. as an Accursed Piece of Ground, a Work the more remarkable, as being done by the *Turks*, who as well as Christians detest the very Ground, on which was acted such an infamous Treachery.

18. *Of the Brook Cedron.* As for the Brook *Cedron*, it runs along the bottom of the Valley, which lies East of *Jerusalem* between it and Mount *Olivet*, being called the Valley of *Jehosaphat*. The Brook is such only in the Winter Season of Great Rains, being else without the least Drop of Water in it, as it was all the time Mr. *Maundrel* staid at *Jerusalem*.

19. *Of the Potters-field, or the Field of Blood.* The Valley of *Jehosaphat* runs cross the Mouth of another Valley, called the Valley of *Hinnom*, lying at the bottom of Mount *Sion*. On the West-side of this last Valley is the place called antiently the *Potters-field*, and afterwards the *Field of Blood*, from its being purchased with the Pieces of Silver, which were the Price of the Blood of Christ; but at present from that Veneration which it has obtained amongst Christians, it is called *Campo Santo*, or the *Holy Field*. It is a small plat of Ground, not above thirty Yards long, and about half as much broad.

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broad. One moiety of it is taken up by a square Fabrick twelve Yards high, built for a Charnel House. The Corpſes are let down into it from the top, there being five Holes left open for that purpoſe. Looking down thro' theſe Holes, we could ſee many Bodies under ſeveral degrees of Decay; from which it may be conjectured, that this Grave does not make that quick diſpatch with the Corpſes committed to it, which is commonly reported. The *Armenians* have the command of this Burying-place, for which they pay the Turks a Rent of one Zeguin a Day. The Earth is of a chalky Subſtance hereabouts.

A little below the *Campo Sancto* is ſhewn an intricate Cave or Sepulchre conſiſting of ſeveral Rooms one within another, in which the *Apoſtles* are ſaid to have hid themſelves, when they forſook their Maſter and fled. The entrance of the Cave diſcovers ſigns of its having been adorned with Painting in Antient times.

They do pretend at this very Day to ſhew, whereabout in *Jeruſalem* ſtood the Houſe, in an upper Room whereof our Lord eat the Paſſover, and inſtituted

Part I.

20.  
Of the  
Upper-  
Room,  
wherein  
our Lord



132 *The Geograph. of the New Test.*

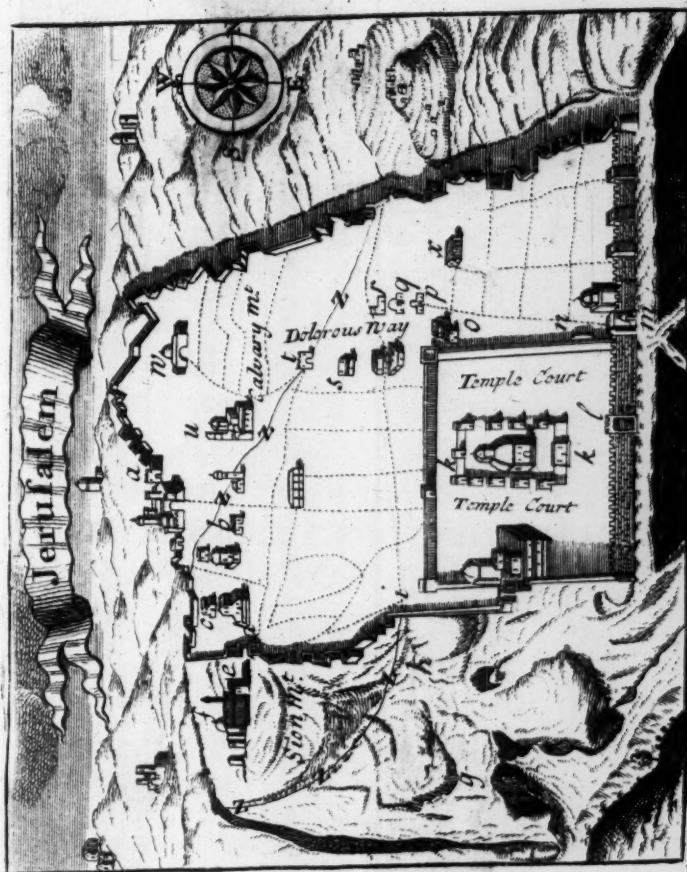
Part I. instituted the Blessed Sacrament. There is a Church built on the spot of Ground, but instead of being now used as a Church by the Christians, the Turks have taken it to themselves for a Mosque, and so it is not to be so much as seen by Christians.

*instituted  
the Passover.*

21. In like manner there is another small Church in the Hands of the *Armenians*, which is supposed to be founded in the place where *Annas's* House stood. Nay, they pretend to shew the Place, where one of the Officers of the High-Priest smote our Saviour, *Joh. 18. 22.* And in the Court before this little Church or Chapel is an Olive-tree, of which it is reported, that Christ was chained to it for some time, by Order of *Annas*, to secure him from escaping.

22. So again, near *Sion Gate*, where the House of *Caiaphas* stood, is another small Chapel belonging also to the *Armenians*. Here under the Altar they tell you is deposited That very Stone, which was laid to secure the Door of our Saviour's Sepulchre; of which more anon. Here is shewn likewise a little Cell, said to have been our Lord's Prison till the Morning, when he

*Of the  
House of  
Caiaphas.*

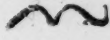


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Or, Our Saviour's Journeyings. 133

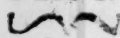
he was carried hence before *Pilate*; Part I.  
and also the Place where St. *Peter* was   
frighted into a Denial of his Master.

They shew likewise at *Jerusalem* 23.  
now a-days the Palace of *Pilate*, or Of the  
Palace of  
Pilate.  
rather the Place where they say it  
stood; for now an ordinary Turkish  
House possesses its room. 'Tis nor far  
from St. *Stephen's* Gate, and borders  
on the Area of the Temple on the  
North side. From the Terrace of this  
House there is a fair Prospect of All  
the place where the Temple stood, in-  
deed the only good Prospect that is  
allowed you of it. For there is no  
going within the Borders of It, with-  
out forfeiting your Life, or, which is  
worse, your Religion. In this pre-  
tended House of *Pilate* is still shewn  
the Room, in which Christ was mock-  
ed with the Ensigns of Royalty, and  
buffeted by the Souldiers. On the  
other side of the Street, which was  
antiently part of the Palace also, is  
the Room where they say our Lord  
was scourged.

In our return from *Pilate's* Palace, 24.  
We pass'd (saith Mr. *Maundrel*) along Of the way  
which our  
Lord was  
led from  
Pilate's  
the *Dolorous way* (so called, because  
Christ was led along it to be Crucified.)



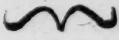
Part I.

  
*Palace to  
 Mount  
 Calvary.*

in which Walk we were shewn in order; first, the place where *Pilate* brought our Lord forth to present him to the People, saying, *Behold the Man!* secondly, where Christ fainted thrice under the Weight of his Cross: thirdly, where the Blessed Virgin swoon'd away at so Tragical a Spectacle; fourthly, where St. *Veronica* is said to have presented to our Lord the Handkerchief to wipe his Bleeding Brows; fifthly, where the Souldiers compell'd *Simon the Cyrenian* to bear his Cross.

25.  
*Of Mount  
 Calvary.*

There remains only now Mount *Calvary* to be spoken to, whereon our Saviour underwent the last part of his most meritorious Passion. It is then a small Eminency or Hill upon the greater Mount of *Moriah*, and it is thought by some to have had the Name of *Golgotha* in *Hebrew*, *Calvary* in *Latin*, given to it from its somewhat representing a Man's *Skull*. It was antiently appropriated to the Execution of Malefactors, and therefore shut out of the Walls of the City, as an execrable and polluted place. But since it was made the Altar, on which was offer'd up the Precious and All-sufficient Sacrifice  
 for

for the Sins of the whole World ; it has recover'd it self from that Infamy, and has been always revered and resorted to with such Devotion by all Christians, that it has drawn the City round about it, and stands now in the mids of *Jerusalem*, a great part of the Hill of *Sion* being shut out of the Walls to make room for the admission of Mount *Calvary*. 

This same Mount is likewise honoured with a Church, called the *Church of the Sepulchre*, as being built over the Place where our Lord's Sepulchre was. It is less than One hundred Paces long, and not more than sixty wide, and yet it is so contrived, that it is supposed to contain under its Roof Twelve or Thirteen Sanctuaries or Places Consecrated to a more than Ordinary Veneration, by being reputed to have some particular Actions done in them relating to the Death and Resurrection of Christ. As first, the place where he was derided by the Soldiers : Secondly, where the Soldiers divided his Garments : Thirdly, where he was shut up, whilst they digg'd the Hole to set the Foot of the Cross in, and made all ready for his Crucifixion :

*Of our Saviour's Sepulchre.*

Part I. Fourthly, where he was nailed to the Cross : Fifthly, where the Cross was erected : Sixthly, where the Soldiers stood that pierced his Side : Seventhly, where his Body was anointed in order to his Burial : Eighthly, where his Body was deposited in the Sepulchre : Ninthly, where the Angels appear'd to the Women after his Resurrection : Tenthly, where Christ himself appeared to *Mary Magdalene*, &c. The Places, where these and many other things relating to our blessed Lord, are said to have been done, are all supposed to be contained within the narrow Precincts of this Church, and are all distinguished and adorned with so many several Altars.

In Galleries round about the Church and also in little Buildings annex'd to it on the out-side, are certain Apartments for the reception of Fryars and Pilgrims ; and in those places almost every Christian Nation anciently maintained a Small Society of Monks, each Society having its proper Quarter assigned to it, by the appointment of the *Turks* : Such as the *Latins*, *Greeks*, *Syrians*, *Armenians*, *Abyssenes*, *Geor-*

*Georgians, Nestorians, Cophtites, Maronites, &c.* All which had anciently their several Apartments in the Church. But these have all, except four, forsaken their Quarters ; not being able to sustain the severe Rents and Extortions which their Turkish Landlords impose upon them. The *Latins, Greeks, Armenians, and Cophtites*, keep their footing still. But of these four the *Cophtites* have now only One poor Representative of their Nation left : And the *Armenians* are run so much in debt, that 'tis supposed they are hastning apace to follow the Example of their Brethren, who have deserted before them.

Besides their several Apartments, each Fraternity have their Altars and Sanctuary properly and distinctly allotted to their own use. At which places they have a peculiar Right to perform their Own Divine Service, and to exclude other Nations from them.

But that which has always been the great Prize contended for by the Christians of the several Nations aforesaid, is the Command and Appropriation of the Holy Sepulchre, a Privilege



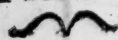
**Part I.** ledge contested with great warmth, especially between the *Greeks* and *Latins*. For putting an end to the Quarrels hereby occasioned between the several sorts of Christians, the *French* King interposed, by a Letter to the *Grand Visier* about twenty two Years since; requesting him to order the Holy Sepulchre to be put into the Hands of the *Latins*, according to the Tenour of the Capitulation made in the Year 1673. The Consequence of which Letter and of other Instances made by the *French* King was, that the Holy Sepulchre was appropriated to the *Latins*. This was not accomplished till the Year 1690, since which the *Latins* only have the Priviledge to say Mass in it. And though it be permitted to Christians of all Nations to go into it for their private Devotions, yet none may solemnize any publick Office of Religion there but the *Latins*.

In order to the fitting of this Hill, called Mount *Calvary* for the Foundation of a Church, the first Founders were obliged to reduce it to a plain Area; which they did by cutting down several parts of the Rock, and by

by elevating others. But in this Work Part I.  
care was taken, that none of those  
parts of the Hill, which were reckon'd  
to be more immediately concern'd in  
our Blessed Lord's Passion, should be  
alter'd or diminish'd. Thus that very  
part of *Calvary*, where they say Christ  
was fastned to, and lifted up on his  
Cross, is left entire, being about Ten  
or Twelve Yards square, and standing  
at this Day so high above the com-  
mon Floor of the Church, that you  
have One and twenty Steps or Stairs to  
go up to its Top. And the Holy Se-  
pulchre it self, which was at first a  
Cave hewn into the Rock under  
Ground, having had the Rock cut a-  
way from it all round, is now as it  
were a Grotto above Ground.

At a about a Yard and an half di-  
stance from the Hole in which the  
Foot of the Cross was fixed, is seen  
that memorable Cleft in the Rock, said  
to have been made by the Earthquake  
which happen'd at the Suffering of the  
God of Nature ; when (as *St Matthew*,  
*Cap. 27. 51.* witnesseth) *The Rocks rent,*  
*and the very Graves were opened.* This  
Cleft, as to what now appears of it,  
is about a Span wide at its upper part,  
and

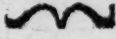
Part I.



and two deep ; after which it closes : But it opens again below (as you may see in another Chapel contiguous to the side of *Calvary*) and runs down to an unknown depth in the Earth. That this Rent was made by the Earthquake that hap'ned at our Lord's Passion, there is only Tradition to prove : But that it is a natural and genuine Breach, and not counterfeited by any Art, the Sense and Reason of every one that sees it may convince him. For the sides of it fit like Two Tallies to each other, and yet it runs in such intricate Windings, as could not be well counterfeited by Art, nor arrived at by any Instrument.

*Of the  
Stone rol-  
led to the  
Mouth of  
our Lord's  
Sepulchre*

'Tis proper here to speak more of the Stone, which we observed above is said to be the very Stone, which was laid to secure the Door of our Saviour's Sepulchre. That this Stone was to be seen in the Fourth Century or Age, both *St Cyril* and *St Jerom*, who lived in that Age, inform us. It was accordingly kept for a long time in the Church of the Sepulchre ; but the *Armenians*, not many Years since, stole it from thence by a Stratagem, and convey'd it to the Church above-men-  
tion'd,

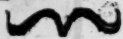
tion'd, built over the place where *Caia-* Part I.  
*phas's* House stood, and belonging to   
the *Armenians*. The Stone, as Mr.  
*Maundrel* tells us, is Two Yards and a  
quarter long, high One Yard, and  
broad as much. It is plaister'd all over,  
except in Five or Six little places,  
where it is left bare to receive the im-  
mediate Kisses and other Devotions of  
Pilgrims.

I shall close this Account of Mount  
*Calvary* with observing, that it was a  
Tradition generally received among  
the Primitive Christians, that (the First  
as well as Second) *Adam* was buried  
here : As also that this was the place  
where *Abraham* was about to have sa-  
crificed his Son *Isaac*, the Type of our  
blessed Saviour.

Having thus given an Account of  
the several Places relating to our Sa-  
viour's Passion, and that according to  
the latest Relations we have of them,  
the Reader will, I hope, excuse me, if  
I take him now a little way, not above  
half an Hour (saith Mr. *Maundrel*)  
from *Jerusalem* to a Convent of the  
*Greeks*, taking its Name from the *Ho-  
ly Cross*. This Convent is very neat  
in its Structure, and in its Situation de-  
lightful



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**Part I.**  lightful. But that which most deserves to be noted in it, and for which reason it is here noted, is the occasion of its Name and Foundation. It is then because here is the *Earth*, that nourished the *Root*, that bore the *Tree*, that yielded the *Timber*, that made the *CROSS*.

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### C H A P. VII.

*Of the Places honour'd with Our Lord's Presence after His Resurrection.*

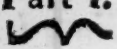
I.  
Our Lord  
first ap-  
pears to  
Mary Mag-  
dalene in  
the Garden  
on Mount  
Calvary,  
where he  
was Bur-  
ied.

**O**N the First day of the Week, very early in the Morning *Mary Magdalene* with some other Woman came to our Lord's Sepulchre; where they found the Stone rolled away, and were acquainted by Angels, that our Lord was not there, but was risen from the Dead, and were also ordered by the Angels to go and tell his Disciples, that he would go before them into *Galilee*, where they should see him as he had told them before his Death. The Women hereupon go and presently

presently acquaint Peter and John with Part I.  
 what had passed, who coming to the Sepulchre, found it as the Women had said, and so returned again to their own Home. But *Mary Magdalene* stay'd still at the Sepulchre, weeping, because she could neither find her Lord's Body there, nor yet learn where it was laid. At length turning herself back, she saw JESUS standing, but did not know him. Then JESUS saith unto her, *Woman, why weepest thou? whom seekest thou?* She supposing him to be the Gardiner, to whom belong'd the Garden wherein the Sepulchre was, saith unto him, *Sir, if thou hast born him hence, tell me where thou hast laid him, and I will take him away* JESUS then called her by her Name, *Mary*; whereupon she looking more earnestly on him, knew him and cryed out, *my Master*. JESUS after this sends her to the Disciples with a Message, which she accordingly acquainted them with.

After this Our Lord appeared to 2.  
 Two of the Disciples, as they were going to *Emmaus*, whither he went of Emma-  
 with them and stay'd there with them us.  
 till he had made himself known to them.

# 144 *The Geograph. of the New Test.*

**Part I.**  them. This *Emmaus* is by St. Luke said to be a Village distant about three-score Furlongs, that is, about seven or eight Miles from *Jerusalem*, to the West of it. It was afterwards made a City, and Roman Colony, and called *Nicopolis*.

3. *Of the Mount in Galilee, where Our Lord appear'd to his Apostles after his Resurrection.* After this the Disciples, according to our Lord's Directions, went into *Galilee*, to a certain Mountain, which he had particularly appointed them to Repair to, where our Lord appears to them. This Mountain is thought by some to be the same, whereon he was Transfigured, or Mount *Tabor*; by others to be the same with the Mountain of *Beatitudes*, lying North of the Sea of *Galilee*, a little beyond *Caper-naum*, and mention'd above, Chap. V. Sect. 1.

4. *Our Lord appears at the Sea of Tiberias.* During the Disciples stay in *Galilee*, our Lord appears again to them at the *Sea of Tiberias* or *Galilee*, otherwise called the *Lake of Gennesareth*; which is already describ'd, Chap. IV. Sect. 8.

5. *At several other places not mention'd in the New-Testament.* Our Lord was seen at several other Times, and therefore in all probability at several other places; for he was (as St. Paul informs us) seen of *Cephas* or *Peter* alone, then of the Twelve, after  
ter

Or, Our Saviour's Journeyings. 145

ter that, of above Five Hundred Brethren at once; after that, of *James* the first Bishop of *Jerusalem*; then of all the Apostles, 1 Cor. 15. 5, 6. But the particular places where he was thus seen, are not recorded in Holy Writ, excepting those already mention'd, and the place where he made his last Appearance, when he ascended, which remains therefore only to be spoken to.

The Apostles then being return'd out of *Galilee* to *Jerusalem*, and our Lord being there on the fortieth Day after his Resurrection *assembled together with them, commanded them that they should not depart from Jerusalem, till they had received the Promise of the Holy Ghost.* After which, having given them such Instructions as he thought good, he led them forth to Mount *Olivet*, as far as to *Bethany*. Here he lift up his Hands and blessed them. And it came to pass, while he blessed them, and they beheld, he was parted from them, taken up and carried into Heaven, a Cloud receiving him out of their Sight. *And while they looked up*

6.  
Of the  
Place  
whence our  
Lord As-  
cended up  
into Hea-  
ven.

L stedfastly

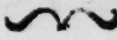


## 146 The Geograph. of the New Test.

**Part I.** *stedfastly towards Heaven, as he went up, behold two Men stood by them in White Apparel, who said, Ye Men of Galilee, why stand ye gazing up into Heaven? this same JESUS, which is taken up from you into Heaven, shall so come in like manner as ye have seen him go into Heaven. The Apostles having heard this, adored JESUS; and forthwith returned from Mount Olivet to Jerusalem with great Joy, that they had been ocular Witnesses of his Assension up into Heaven, as he had long since promised them they one Day should.*

Mr *Maundrel* tells, that the Place now a-days shewn for the Place of our Lord's Ascension, is at the top of an Hill on the Mount *Olivet*; where was anciently a large Church, built in Honour of that glorious Triumph. But all that now remains of it, is only an Octogonal (or eight-angled) Cupola, about eight Yards in diameter, standing, as they say, over the very place where were set the last Footsteps of the Son of God here on Earth. Within the Cupola there is  
seen,

Or, Our Saviour's Journeyings. 147

seen, in an hard Stone, as they tell Part I.  
you, the Print of one of his Feet.   
Here was also the Print of the other  
Foot sometime since ; but it has been  
removed hence by the Turks into  
the great Mosque on Mount *Mo-*  
*riah*. The Chapel of the Ascension the  
Turks have the Custody of, and use it  
for a Mosque.

About two Furlongs from this  
place Northward, is the highest part  
of Mount *Olivet*, and upon that was  
anciently erected an High Tower, in  
memory of the two Angels that ap-  
peared to the Apostles immediately  
upon our Lords Ascension, saying,  
*Men of Galilee*, &c. Acts i. 10, 11.  
from which the Tower it self had the  
Name given it of *Men of Galilee* !  
This ancient Monument remained till  
about two Years since, when it is was  
demolished by a Turk, who had  
bought the Ground in which it  
stood. But nevertheless you have  
still from the natural height of the  
place, a large Prospect of *Jerusalem*  
and the adjacent Country.

148 *The Geograph. of the New Test.*

Part I. And thus I have gone through the  
 Description of the several places honour'd with our Saviour's Presence here on Earth, and of all the other Places or Countries mention'd or re-ferr'd to in the Four Gospels.

---

A CHRO-

---

A  
CHRONOLOGICAL  
TABLE

OF THE

Most Remarkable Passages  
of our *SAVIOUR*'s  
*LIFE*, recorded in the  
Four Gospels : Which  
serves to shew the *Time*  
of our *Saviour*'s Journey-  
ings, or in what Year  
of His *Life* they were  
performed.

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*Advertisement.*

FOR the better Understanding of the following *Table*, it is to be observed, that although in strictness the XLII Year of the *Roman* Emperour *Augustus* (accounting his Reign from his entring upon the *Triumvirate*) ended *November 27th*; yet seeing the *Civil Roman* Year expired not till the last of *December*, it may be very well understood to extend also to the same time.

And though our Lord is generally supposed to have been born *December 25th* in the XLII Year of *Augustus*; yet the *Vulgar Æra*, of Computation of the Years of our Lord, commences not till *January 1st*, when the *Romans* began their Year.

Wherefore after this Method of computing, the *First* Year of *Christ*, and the *Forty-third* of *Augustus*, fall in one with the other; and accordingly is the following *Table* calculated.

Re-

# A Chronological Table.

151

Years of CHRIST.	Years of Roman Emper.	Remarkable Passages.
	<i>Augustus</i>	
1	43	Our Lord's Circumcision, Presentation in the Temple, and Flight into <i>Egypt</i> . The Massacre of the In- fants. <i>Herod</i> the Great dies, a- bout the time of the Pass- over.
2	44	<i>Archelaus</i> succeeds his Fa- ther in the Tetrarchy or Kingdom of <i>Judea</i> .
3	45	In the beginning of this, or rather the end of the fore- going Year, Our Lord re- turned out of <i>Egypt</i> , and set- tled at <i>Nazareth</i> .
4	46	
5	47	
6	48	† About this time the <i>Jews</i> and <i>Samaritans</i> accused <i>Archelaus</i> to <i>Augustus</i> , who banish'd him to <i>Vienne</i> in <i>France</i> .
		L 4 Years

Years of CHRIST.	Years of Roman Emper.	Remarkable Passages.
	<i>Augustus</i>	
7	49	
8	50	
9	51	
10	52	
11	53	† The Jews tax'd by <i>Quirinius</i> the Roman Governour. In those Days rose up Judas of Galilee, and drew away much People after him. He is slain, and his two Sons Crucified.
12	54	Our Lord goes up with his Reputed Father <i>Joseph</i> and <i>Mary</i> his Mother, to <i>Jerusalem</i> to the Passover, and disputes with the <i>Rabbins</i> in the Temple.
13	55	
14	56 <i>Tiberius</i> from <i>Aug 19.</i>	† <i>Augustus</i> dies, Aug. 19. and is succeeded by <i>Tiberius</i> in the Roman Empire.
		Years

# A Chronological Table.

153

Years of CHRIST.	Years of <i>Roman</i> Emper.	Remarkable Passages.
15	<i>Tiber.</i> 1 2	
16	2 3	
17	3 4	
18	4 5	
19	5 6	<i>Josephus</i> called <i>Caiaphas</i> , made High Priest of the <i>Jews</i> by the favour of <i>Va-</i> <i>rius Gratus</i> the Roman Go- vernour.
20	6 7	
21	7 8	
22	8 9	
23	9 10	
		Years



Years of CHRIST.	Years of Roman Emper.	Remarkable Passages.
	<i>Tiber.</i> 10	
24	11	
25	11 12	Towards the end of this Year <i>Pontius Pilate</i> is sent to be Procurator of <i>Judea</i> .
26	12 13	
27	13 14	<i>Herod Antipas</i> , Son of <i>Herod</i> the Great, puts away the Daughter of <i>Aretas</i> King of <i>Arabia</i> , and marries <i>Herodias</i> his Brother <i>Philip's</i> Wife.
28	14 15	† <i>Joseph</i> , Our Lord's Reputed Father, is by some said to die this Year.
29	15 16	<i>John</i> the Baptist begins to Preach and to Baptize.
30	16 17	Our Lord is baptiz'd <i>January</i> 6th, is tempted, returns into <i>Galilee</i> , and entereth upon his Publick Ministry, as is related <i>Chap. 3.</i> of the foregoing Treatise.
		Years

# A Chronological Table.

155

Years of CHR ST.	Years of Roman Emper.	Remarkable Passages.
	<i>Tiber.</i>	The <i>First</i> Passover after Our Lord's Baptism, &c. <i>April 6th.</i>
31	17 18	Our Saviour, after the Passover is ended, returning into <i>Galilee</i> , discourses with the Woman of <i>Samaria</i> , &c. as <i>Chap. 4.</i> of the foregoing Treatise. The <i>Second</i> Passover after Our Lord's Baptism, &c. <i>March 28th.</i> <i>John</i> the Bap- tist beheaded.
32	18 19	Our Lord after the Pass- over returns from <i>Jerusalem</i> into <i>Galilee</i> ; where he prea- ches that Excellent Sermon, <i>Matt. 5, 6, 7.</i> raises the Widow's Son of <i>Naim</i> , &c. as <i>Chap 5.</i> of the foregoing Treatise. The <i>Third</i> Passover after our Lord's Baptism, &c. <i>April 14th.</i>
		Years

Years of CHRIST.	Years of <i>Roman</i> Emper.	Remarkable Passages.
	<i>Tiber.</i>	Our Lord goes into the Coasts of <i>Tyre</i> and <i>Sidon</i> , &c. as <i>Chap. 6th.</i> of the foregoing Treatise.
33	19 20	The <i>Fourth</i> Passover. Our Lord being apprehended, arraigned and crucified, Rises again <i>April 3d.</i> and Ascends into Heaven, <i>May 12th.</i>

*Note,* That the Passages mark'd with (†) are not mentioned in the Gospels, though they were thought not improper to be taken notice of in the foregoing *Table.*

An Alphabetical CATALOGUE of  
the *Countries* and *Places* described  
in the foregoing TREATISE,  
with some few other Particulars not  
mentioned in the Gospels, and di-  
stinguish'd by this Mark (†) pre-  
fix'd to them.

## A.

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† <i>Asphaltites Lake</i>	80

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<i>Bethabara</i>	43
<i>Bethany</i>	114
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<i>Bethphage</i>	121
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## D.

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<i>dea</i>	23
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<i>Gomorrha</i>	78
† <i>Loret-</i>	

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A MAP of the  
Travels & Voyages  
of S<sup>T</sup> PAUL,  
And of y<sup>e</sup> other Places that  
are mention'd, or referred to,  
in the Books of y<sup>e</sup>  
NEW TESTAMENT,  
that follow the Gospels.



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A N  
*Historical Geography*  
OF THE  
NEW TESTAMENT:  
In Two PARTS.

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PART II.

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THE  
Travels and Voyages  
Of St. P A U L,  
*The Apostle of the Gentiles :*

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Being a *Geographical and Historical* Account of all the Places mentioned, or referred to, in the *Books of the New Testament*, which follow after the *Four Gospels*; Very useful for understanding the History of the said Books, and several Particular Texts. To which end there is also added a CHRONOLOGICAL TABLE.

Throughout is inserted

The *Present State* of such Places, as have been lately visited by Persons of our own Nation, and of unquestionable Fidelity; whereby the Work is rendered *Pleasant and Entertaining*, as well as *Useful*.

The Whole is Illustrated and Adorn'd with MAPS, and several Copper-Plates.

By EDWARD WELLS, D. D. Rector of Cotesbach in Leicestershire.

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*The Second Edition.*

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30

London, Printed by W. Botham; for James Knapton, at the Crown in St. Paul's Church-Yard. 1712.



T O T H E

Right Honourable Baroness,

DOROTHY,

Lady *C R E W*,

Consort of the Right Re-  
verend and Right Ho-  
nourable *Nathanael*, Lord  
Bishop of *Durham*, and  
Lord *Crew*.

M A D A M,

I Perfwade my self, that  
the Book herewith pre-  
sented to your Ladyship,  
carries in its very Title  
A 2 enough



### The *Dedication.*

enough to Recommend it,  
not only to your Favourable  
Acceptance, but also to your  
Ready Perusal.

For herein are described  
the *Travels* of a Person,  
who went Abroad, not to  
squander away some Years  
of his own Life that lay  
upon his Hands, but to  
teach Others to set a Due  
Value on, and make a Right  
Use of their most precious  
Time, by employing it  
chiefly about the *One thing*  
*Necessary*, their Eternal Wel-  
fare: Who went Abroad,  
not to See, much less to  
Learn,

### The *Dedication.*

Learn, other Mens Vanities  
and Vices, but to teach others  
to see their Own extreme Fol-  
ly and Madnes in pursuing  
wicked and sinful Courses ;  
and by Breaking them off, to  
become most truly Wise, e-  
ven *Wise unto Salvation.*

The same Sacred Person  
undertook the *Voyages* here-  
in related, (being often in  
*Perils at Sea, thrice Ship-*  
*wrack'd*, and once forced to  
*spend a Night and a Day in*  
*the Deep*, on a Piece of a  
Broken Vessel, before He  
could get to Land; and all  
This) not to enrich Himself

### The *Dedication.*

with Gold or Silver, or any other valuable Product of the Foreign Countries He went to; but on the contrary, to Impart to those Foreigners He visited, the *Exceeding and Unsearchable Riches of God's Grace in his Kindness to Mankind, thro' Christ Jesus.*

In short, these are the *Travels and Voyages* of St PAUL, the Great Apostle of the *Gentiles* in general, and the Proper Apostle of the *Britains* in particular, being (as Antiquity asserts) the First Planter of Chri-

## The *Dedication.*

Christianity in these *British* Isles. Wherein, by the special Favour of God, Christianity from the First Ages of It, has been continued down to these Our Times, under those truly Apostolical Governours of the Christian Church, Our *Bishops*. Among which most Sacred and Venerable Order, my Lord, the Present Bishop of *Durham*, has for many Years made so Great a Figure, being render'd more Eminently Illustrious by the joint Lustre both of the *Coronet* and the *Mitre*.



### The *Dedication*.

These *Travels* and *Voyages* being thus undertaken, out of a most *Religious Motive*, and to a most *Religious End*; 'tis not to be doubted but they will be very acceptable to your Ladyship, Eminent for your *Piety*, as well as *Quality*; and in whose Person the Noble and Just Deportment of the *Baroness*, being duly temper'd with the Grave and Humble Demeanour of the *Bishop's Wife*, make up a most graceful and surprizing *Decorum*. 'Tis the happy and admirable Conjunction of These, that strikes the *Whole Man*, who hath

The *Dedication.*

hath occasion to address himself to your Ladyship; whilst the former Qualifications command *Outward* Respect and Honour; the Latter, *Inward* Esteem and Reverence, from All, but more particularly from

YOUR LADYSHIP'S

*Most humble Servant,*

*Cotesbach*  
*Lady-Day,*  
1708.

E. W E L L S.

T H E

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THE  
PREFACE.

**T**HIS Second Part *being of the same Nature in general with the First, 'tis needful only to observe, that*

*The Particular Design hereof is to give a Geographical and Historical Account of the Places mentioned, or referred to, in the Books of the New Testament, which follow after the Four Gospels. The far greatest number of which Places being contained in the History or Epistles of St. Paul, I have distinguish'd this Second Part by the Title of The Travels and Voy-*

## The Preface.

Voyages of St. PAUL, the  
Apostle of the Gentiles.

*In describing the Places, I have observed the same Historical Method used in the Other Part; ranging them according to the Series of Time, when they were visited by St. Paul; this being the most conducive way to illustrate the History of our Apostles.*

*Through the whole Performance I have guided my self by the same Measures, as in the First Part. The Antient State of several Places, which lay without the Holy Land, is taken from Strabo, who lived in the First Century; and the Present State is taken chiefly either from Sir Paul Rycaut, or Mr Maundrel. To Mr Maundrel We are beholden for the Present State of Damascus and Ptolemais, which*



## The Preface.

*which he visited in 1697: To Sir Paul Rycaut for the Present State of the Seven Churches in Asia, to which the seven Epistles, recorded in the Revelation of St. John, were sent; which he visited in 1678. As for the Draughts, they are taken from Monsieur Bruyn, and the Chronological Table from the Reverend and Learned Dr Cave.*

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T H E

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THE  
CONTENTS  
Of the Second Part.

A<sup>N</sup> Introduction. Pag. i

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*Of St. Paul's Travels from his Leaving  
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CHAP. II.

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## C H A P. IV.

*Of St. Paul's Travels and Voyages into Phrygia, Galatia, Mysia, Troas, Macedonia, Achaia, &c. till his Fourth Return to Jerusalem, after his Conversion ; in Two Sections.*

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THE

THE  
Travels and Voyages  
Of St. PAUL,  
The Apostle of the *Gentiles* :  
O R, A  
*Geographical and Historical Account*  
of the Places mentioned, or re-  
ferr'd to, in the Books of the  
New Testament, which follow  
after the *Four Gospels*.

---

The INTRODUCTION.

**A**S Our Blessed Saviour came to be (a) a *Light to lighten the Gentiles*, as well as to be *the Glory of his* (Once more Peculiar) *People the Children of Israel* ; so the Principal Instrument made use

*St Paul in a more special manner the Apostle of the Gentiles.*

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(a) Luke 2. 32

Part II. of by our Saviour to spread the Light of his Gospel through the Gentile World, was St. Paul; who therefore expressly stiles himself (b) *the Apostle of the Gentiles*, and tells us, that God was (c) *mighty in him towards the Gentiles*, namely (d) *to make them Obedient by Word and Deed, through mighty Signs and Wonders, by the Power of the Spirit of God; so that from Jerusalem and round about unto Illyricum*, and after that in (e) *Rome*, and according to the Received Opinion of the Antients in (f) *Spain*, and even (g) in *Britain* it self, He preached the Gospel of Christ. Indeed the two greatest Parts of the sacred Books, which make up the New Testament besides the Gospels, are either *Epistles* written by this Great Apostle, or else Accounts of his *Travels and Voyages*, the Relation of These being what takes up the Greatest part of the sacred Book, intituled, *The Acts of the Apostles*. For this Reason to describe the Travels and Voyages of St. Paul, is much the same as to give a

St. Paul's  
Travels  
comprehend  
almost All  
the Places  
mentioned  
in the New  
Testament  
out of the  
Gospels

(b) Rom. 11. 13. (c) Gal. 2. 8. (d) Rom. 15. 18, 19. (e) Acts 28. 31. (f) Epiphan. Hæres. 27. p. 51. Chryf. de Laud. Paul. Cyril. Catech. 17. p. 457. (g) Theod in Tim. & Psalm. Athan. ad Dracont.

Geographical Account of the Places **Part II.** mentioned in the other Books of the New Testament, besides the Four Gospels. As for those Few Places, which occur in the said Books of the New Testament, and yet relate not to the History of *St. Paul's Travels and Voyages*; they shall however be taken notice of, where it shall be most proper, so that in this Treatise shall be compriz'd a Full Account of All such Places as are to be found in Any of the Books of the New Testament that follow after the Gospels, and have not been described afore in the former *Part* as being likewise mentioned in the Gospels.

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## C H A P. I.

*Of St. Paul's Travels from his Leaving Jerusalem to go to Damascus, till his First Return to Jerusalem, after his Conversion.*

I.  
St. Paul  
goes from  
Jerusalem  
to Damas-  
cus.

ST. Paul having (as himself (*b*) acquaints us) been Bred up, *after the strictest Sect of the Jewish Religion, a Pharisee*, was very Zealous for the Mosaical Law, and consequently against the Gospel of Christ, as a Doctrine looked upon by him to be set up in opposition to the Law. Hereupon he thought with himself, that He ought to do many things contrary to the Name of J E S U S of Nazareth; which he accordingly did in Jerusalem, shutting up many Christians in Prison, having received Authority from the Chief Priest so to do. And when they were put to Death, He gave his Voice against them; and punished them frequently in every Synagogue, and even compell'd them to Blaspheme,

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(*b*) Acts 26. 5, 9, *lyc.*

by speaking against or disowning of Part II.  
Christ. Nay, so exceedingly mad was *St. Paul* against such as professed themselves to be the Disciples of Christ, that he persecuted them even unto (i) strange Cities, lying without the Bounds of *Judea*. For the *Jewish Sanhedrim* or Chief Council, not only had power of seizing and scourging Offenders against their Law within their own Country, but by the connivance and favour of the *Romans* might send into other Countries, where there were any Synagogues that acknowledg'd a Dependance in Religious Matters upon the fore-mentioned Council at *Jerusalem*, to Apprehend them. Accordingly *St. Paul* was sent to *Damascus*, with Authority and Commission from the Chief Priests, to fetch up what Christians he could find there, that they might be arraigned and sentenced at *Jerusalem*. But God had designed him from henceforth for a Better Work; infomuch that He being miraculously Converted by a Voice from Heaven, as He was on the Road, and now not far from the City, instead of

A. D. 35.

(i) Acts. 26. 11.

Part II. continuing a *Persecutor* became a *Preacher* of the Gospel, when he arrived at *Damascus*.

2.

A Description of  
Damascus.

This City is one of the most Venerable for Antiquity in the whole World, being the Birth-place of (*k*) *Eliezer* the Steward of *Abraham*. Nor has it been less considerable on account of its Strength and Greatness, being for a long time (*l*) the Capital of *Syria*, and Residence of the *Syrian* Kings, mentioned in the Old Testament. To pass by other Titles, it is stiled by *Julian* (*m*) the *Eye of the whole East*; and to pass by other Accounts of it, I shall content my self with that given us by the Reverend and Ingenious (*n*) Mr. *Maundrel*, as being the latest and given by One that has himself *seen* the Place, and was in all respects qualify'd to give a most just Description thereof.

My Author then acquaints us, that certainly no place in the World can promise the Beholder at a Distance, greater Voluptuousness. Insomuch that the *Turks* have a Tradition a-

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(*k*) Gen. 15. 2. (*l*) 1 Kings 11, 24. (*m*) *Julian Epist.* 24. (*n*) *Journey from Aleppo to Jerusalem*, p. 117-132.

mong them, that their Prophet coming near *Demascus*, took his Station upon a certain Precipice for some time, in order to view the City, and considering the Ravishing Beauty and Delightfulness of it, He would not tempt his Frailty by Entering into it ; but instantly departed, with this Reflexion upon it, that there was but one Paradise design'd for Man, and for his part He was resolv'd not to take his in this World. But to proceed to a more particular Description of this City.

It is situated in an even Plain of so great Extent, that you can but just discern the Mountains that compass it on the farther side. It stands on the West side of the Plain, at not above two Miles distance from the place where the River *Barrady* breaks out from between the Mountains, its Gardens extending almost to the very place. The City it self is of a long streight Figure, its ends pointing near North East and South West. It is very slender in the middle, but swells bigger at each end, especially at that to the North East ; In its length, as far as I could guess by my Eye, it may extend



Part II. tend near two Miles. It is thick set with Mosques and Steeples, the usual Ornaments of the Turkish Cities ; and is encompass'd with Gardens extending no less, according to common Estimation, than thirty Miles round ; which makes it look like a noble City in a vast Wood. The Gardens are thick set with Fruit-trees of all kinds, kept fresh and verdant by the Waters of *Barrady*. You discover in them many Turrets and Steeples and Summer-Houses, frequently peeping out from amongst the Green Boughs, which may be conceived to add no small Advantage and Beauty to the Prospect. On the North side of this vast Wood, is a place call'd *Solkees*, where are the most Beautiful Summer-Houses and Gardens.

The greatest part of this Pleasantness and Fertility proceeds from the Waters of *Barrady*, which supply both the Gardens and City in great abundance. This River as soon as it issues out from between the Cleft of the Mountain into the Plain, is immediately divided into three Streams, of which the middlemost and biggest runs directly to *Damascus*, through a large open

open Field, call'd *Ager Damascenus*, Part II. and is distributed to all the Cisterns and Fountains of the City. The other two (which seem to be the Work of Art) are drawn round, one to the Right-hand, the other to the Left, on the Borders of the Gardens, into which they are let (as they pass along) by little Currents, and so dispers'd all over the vast Wood. Insomuch that there is not a Garden, but has a fine quick Stream running thro' it, which serves not only for watering the Place, but is also improv'd into Fountains and other Water-Works, very delightful, though not contrived with that variety of exquisite Art which is used in Christendom.

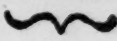
*Barrady* being thus divided, is almost wholly drunk up by the City and Gardens. What small part of it escapes, is united (as Mr *Maundrel* was informed) in one Channel again, on the South-East side of the City; and after about three or four Hours course, finally loses it self in a Bog, without ever arriving at the Sea.

The *Greeks*, and from them the *Romans*, call this River *Chrysorroas* (i e. *Golden Stream*.) But as for *Abana* and *Pharphar*,

Part II. *Pharphar*, Rivers of *Damascus* mention'd 2 *Kings* 5. 12. I could find, saith my Author, no Memory of so much as the Names remaining. They must doubtless have been only Two Branches of the River *Barrady*, and One of them was probably the same Stream that now runs through the *Ager Damascusenus*, directly to the City, which seems by its serpentine or winding course, to be a natural Channel. The other I know not well where to find; but it is no wonder, seeing they may and do turn and alter the courses of this River, according to their own convenience and pleasure.

The Garden Walls are of a very singular Structure. They are built of great pieces of Earth, made in the fashion of Brick, and hardned in the Sun. In their Dimensions they are two Yards long each, and somewhat more than one broad, and half a Yard thick. Two Rows of these placed edge-ways one upon another, make a cheap, expeditious, and in this dry Country, a durable Wall.

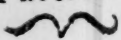
In passing between the Gardens, we observ'd their Method of scouring the Channels. They put a great Bough of

a Tree in the Water, and fasten it to a Part II.  
Yoke of Oxen. Upon the Bough there   
sits a good weighty Fellow, to press it  
down to the bottom, and to drive the  
Oxen. In this Equipage the Bough is  
dragg'd all along the Channel, and  
serves at once both to cleanse the  
Bottom, and also to mud and fatten  
the Water for the greater benefit of the  
Gardens.

The Streets of this City are nar-  
row, as is usual in hot Countries;  
and the Houses are all built, on  
the out-side, of no better a Mate-  
rial, than either Sun-burnt Brick or  
Flemish Wall, daub'd over in as  
coarse a manner, as can be seen in the  
poorest Cottages. From this dirty  
way of Building they have this, among  
other Inconveniencies, that upon any  
violent Rain the whole City becomes  
by the washing of the Houses, as it  
were a Quagmire.

It may be wonder'd what should in-  
duce the People to build in this base  
manner, when they have in the adja-  
cent Mountains such plenty of good  
Stone for nobler Fabricks: I can give  
no reason for it, unless this may  
pass for such, that those who first  
planted



Part. II.  planted here, finding so delicious a Situation, were in haste to come to the enjoyment of it, and therefore nimbly set up these Extemporary Habitations, being unwilling to defer their Pleasures so long, as whilst they might erect more magnificent Structures: Which Primitive Example their Successors have followed ever since.

But however in these Mud-walls you find the Gates and Doors adorned with Marble Portals, carved and inlaid with great Beauty and Variety. It is an Object not a little surprizing, to see Mudd and Marble, State and Sordidness so mingled together

On the inside, the Houses discover a very different Face from what you see without. Here you find generally a large square Court beautified with fragrant Trees, and marble Fountains, and compassed round with splendid Apartments and \* *Duans*. The *Duans*

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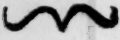
\* *Duans* are a sort of low Stages, seated in the pleasantest part of the Room, elevated about sixteen or eighteen Inches or more above the Floor. They are spread with Carpets and furnished all round with Bolsters for leaning upon. 'Tis on these the *Turks* eat, sleep, smook, receive Visits, say their Prayers, &c. Their whole Delight is in lolling on them, and in furnishing them richly out is their Greatest Luxury. Mr. *Maunder*, *Jour. &c.* pag. 29.

are

are flowr'd and adorned on the sides Part II.  
with variety of Marble, mixt in *Mos-  
saick* Knots and Mazes. The Ceilings  
and Traves are after the Turkish  
manner richly painted and gilded.  
They have generally Artificial Foun-  
tains springing up before them in  
Marble Basons; and as for Carpets and  
Cushions, are furnished out to the  
height of Luxury. Of these *Duans*  
they have generally several on all  
sides of the Court, being placed at  
such different Points, that at one or  
other of them you may always have,  
either the Shade or the Sun, which  
you please.

Such as I have described, saith Mr.  
*Maundrel*, was the House of an Emi-  
nent Turk, we went to see, and I was  
told the rest resemble the same De-  
scription.

In the next place we went to see the  
Church of *St. John Baptist*, now con-  
verted into a Mosque, and held too  
sacred for Christians to enter, or al-  
most to look into. However we had  
three short Views of it, looking in at  
three several Gates. Its Gates are vast-  
ly large, and covered with Brass,  
stamp'd all over with *Arab Characters*,  
and

Part II. and in several places with the Figure of  
 a Chalice, supposed to be the Antient  
 Ensign or Arms of the *Mamalukes*. On  
 the North-side of the Church is a spa-  
 cious Court, which I could not conje-  
 cture to be less than one Hundred and  
 fifty yards Long, and eighty or one Hun-  
 dred broad. The Court is paved all o-  
 ver, and enclosed on the South-side by  
 the Church, on the other three sides by a  
 double Cloyster, supported by two Rows  
 of Granate Pillars of the *Corinthian*  
 Order, exceeding lofty and beautiful.

On the South side the Church joins  
 to the Bazars (or Exchange) and there  
 we had an opportunity just to peep  
 into it. It is within, spacious and lof-  
 ty; built with three Isles, between  
 which are Rows of polished Pillars of  
 a surprizing, if not surpassing Beauty;  
 unless perhaps we were tempted to  
 over-value what was so sparingly per-  
 mitted to our survey.

In this Church are kept the Head of  
 St. *John*, and some other Relicts, e-  
 steem'd so Holy, that it is Death even  
 for a Turk to presume to go into the  
 Room, where they are kept. We  
 were told here by a Turk of good  
 fashion, that *Christ* was to descend in-  
 to

to this Mosque at the Day of Judgment, as *Mahomet* was to do in that of *Jerusalem*: But the Ground and Reason of this Tradition I could not learn. Part II.

From the Church we went to the Castle, which stands about two Furlongs distant towards the West. It is a good Building of a Rustick Manner; in length it is three hundred and forty Paces, and in breadth somewhat less. We were admitted but just within the Gate, where we saw store of antient Arms and Armour, the Spoils of the Christians in former times. Among the Artillery was an old Roman *Balista*; but this was a place not long to be gazed upon by such as We. At the East-end of the Castle there hangs down in the middle of the Wall a short Chain cut in Stone, of what use I know not, unless to boast the skill of the Artificer.

Leaving this place we went to view the Bazars which we found crouded with People, but destitute of Any thing else worth Observing.

As to the *Ager Damascenus* afore-mentioned, it is a long Beautiful Meadow, just without the City on the West-side.

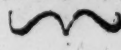
It



Part II. It is divided in the middle by that  
~~~~~ branch of the *River Barrady*, which  
supplies the City, and it is taken notice of because of a Tradition Current here, that *Adam* was made of the Earth of this Field.

Adjoining to the *Ager Damascenus* is a long Hospital. It has within it a pleasant square Court, enclosed on the South-side by a stately Mosque, and on its other sides with Cloysters and Lodgings of no contemptible Structure.

Returning from hence home-ward, We were shewn by the way a very beautiful Bagnio; and not far from it a Coffee-House capable of entertaining four or five Hundred People. It had two Quarters for the Reception of Guests, one proper for the Summer, the other for the Winter. That designed for the Summer was a small Island, washed all round with a large swift Stream, and shaded over Head with Trees, and with Matts when the Leaves fail. We found here a Multitude of Turks upon the Duans, regaling themselves in this pleasant Place, there being nothing which they behold with so much delight as Greens and Water; to which, if a beautiful Face
be

be added, they have a Proverb, *That Part II.*
All Three together make a perfect Anti- 
dote against Malancholy,

In the Afternoon we went to visit the House, which they say was sometime the House of *Ananias*, the Restorer of Sight to St. Paul, *Act. 9. 17.* The place shewn for it is (according to the old Rule) a small Grotto or Cellar, affords nothing remarkable, but only that there are in it a *Christian* Altar, and a *Turkish* Praying-place, seated nearer to each other than well agrees with the nature of such Places.

Our next Walk was out of the East-Gate, in order to see the Place (they say) of St. Paul's Vision, and what else is observable on that side. The place of the Vision is about half a Mile distant from the City Eastward. It is close by the way-side, and has no Building to distinguish it, nor do I believe it ever had. Only there is a small Rock or heap of Gravel, which serves to point out the Place.

About two Furlongs nearer the City, is a small Timber Structure resembling the Cage of a Country Borough. Within it is an Altar erected; there, you are told, the Holy Apostle

C

rested

Part II. rested for some time in his way to the City, after the Vision, *Act.* 9. 8.

Being return'd to the City, we were shewn the Gate, at which *St. Paul* was let down in a Basket, *Act.* 9. 25. This Gate is about two Furlongs distant from the East-Gate, and is at present walled up, by reason of such its vicinity to the East-Gate, which renders it of little use.

Entring again into the City, we went to see the great Patriarch residing in this City. He was a Person of about Forty Years of Age; and the Place of his Residence was Mean. He told me there were more than One Thousand Two Hundred Souls of the *Greek Communion* in that City.

As for the Gardens, the first we went to visit was about a Mile out of Town. It afforded us a very pleasant Summer-House, having a plentiful Stream of Water running through it. The Garden was thick set with Fruit-trees, but without any Art or Order. Such as this are all the Gardens hereabouts; only with this Odds, that some of them have their Summer-houses more splendid than others, and their Waters improv'd into greater variety of Fountains.

In

In visiting these Gardens, Franks Part II: are obliged to walk either on Foot, or else to ride on Asses; the insolence of the *Turks* not allowing them to mount on Horseback. To serve them upon these occasions here are Hackney Asses always standing ready equipp'd for Hire. When you are mounted, the Master of the Ass follows his Beast to the place whither you are dispos'd to go, goading him up behind with a sharp pointed Stick, which makes him dispatch his Stage with great Expedition. It is apt sometimes to give a little disgust to the generous Traveller, to be forced to submit to such Marks of Scorn; but there is no Remedy; and if the Traveller will take my Advice, his best way will be to mount his Ass contentedly, and to turn the Affront into a Motive of Recreation.

The last thing Mr. *Maundrell* tells us, that he and his Companions went to see, was the Street called *Straight*, *AÆ* 9. 11. It is about half a Mile in length, running from East to West through the City. It being narrow, and the Houses jutting out in several places on both sides, you can't have a

Part II. clear prospect of its Length and Straitness. In this Street is shewn the House of *Judas*, with whom *St. Paul* Lodged; and in the same House is an Old Tomb, said to be *Ananias's*; but how he should come to be Buried here, they could not tell us, nor could we guess, his House being shewn us in another Place. However the *Turks* have a Reverence for this Tomb, and maintain a Lamp always Burning over it.

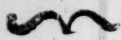
This is the Account given us of *Damascus* by Mr. *Maundrel*, who acquaints us withal, that there is in this City a *Latin* Convent; and that *Damascus* lies near due East from *Sidon*, it being usually esteem'd three days Journey distant, the Road lying over the Mountains *Libanus* and *Antilibanus*, out of the last of which pours down the River *Barrady*, with great Rapidity and with so vast a Body of Water, that it abundantly supplies all the Thirsty Gardens, and the City of *Damascus*, as has been afore observed. It may not be altogether immaterial to adjoin here, that from these Gardens were originally transplanted the Fruit-tree thence called the *Damascen*, and the

the Rose thence called the *Damask* Part II.
 Rose; and that the Branchings of Silks and Linen, &c. being one of the Inventions of the Inhabitants of this City, at least these sort of Stuffs being first brought into these parts of the World from this City, hence we call them by the name of *Damasks*. But after all, *Damascus* is not more Famous either on account of its Great Trade or Fine Gardens, than it is on account of the Conversion of *St. Paul*, the History of whose Travels or Voyages I shall now proceed with.

St. Paul being restored to his sight by *Ananias*, staid not long in *Damascus*, but retir'd forthwith into *Arabia*, which is a large Country, extending from the River *Euphrates* to *Egypt*, and so lying to the East and South of the *Holy Land*. This Country took its name from its Inhabitants, being a (p) *Mingled People*; composed of the *Ishmaelites*, *Madianites*, and *Amalekites*; the word *Arab* denoting in the Hebrew Language to *mix* or *mingle*; and the Derivative *Ereb* or *Arabim* a *mixt mul-*

3.
St. Paul
withdraws
into Ara-
bia.

(p) *Jer.* 25. 20, 24.

Part II. *itude.* The Country has been from
 Early times distinguished into three
 parts, *Arabia Felix* or the *Happy* to
 the South, so stiled from its Rich Pro-
 ducts, and Famous for the Queen of
Sheba who came to hear the Wisdom
 of *Solomon*, and whose Kingdom was
 situated in this Fertile Country ; *Ara-*
bia Petraea, so called either from its
 Capital *Petra* built on a Rock, or
 from the Rockiness of the whole Di-
 vision, being full of Mountains, a-
 mong which is *Mount Sinai* (or *Horeb*)
 so famous in sacred Scripture. Not far
 from which South or South West, with-
 in the bounds of *Arabia Petraea*, was
 situated the (*) *Land of Madian*, whi-
 ther *Moses* fled out of *Egypt*, and
 which was doubtless so called from
Madian, a Son of *Abraham* by *Ketu-*
rah. As *Arabia Petraea* lies to the
 North of *Arabia Felix*, so still more
 North, or rather North East lies
 the third Division, called from its
 natural Barrenness *Arabia Deserta*.
 This reaches up to the very Neigh-
 bourhood of *Damascus*, and there-

Mount Si-
nai.

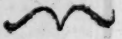
Land of
Madian.

(*) Acts 7. 29, 30. Gal. 4. 24, 25.

fore 'tis not to be question'd, but Part II that this was the peculiar Part of *Arabia*, into which St. Paul retir'd after his Conversion. And as *Christ* after his Baptism withdrew into the *Wilderness of Judea*, before he actually began to Preach; so 'tis no improbable Conjecture, that St. Paul after his Conversion withdrew into the *Deserts of Arabia*, there to Receive the Knowledge of the Gospel by immediate Revelation from Christ, and that this being done, he (q) returned to *Damascus*, and after this his Return straightway Preach'd Christ in the Synagogues.

'Twill not be improper to observe here, that as *Damascus* lies in the Neighbourhood of *Arabia*, so at the time of St. Paul's being there, it was under the Dominion of *Aretas*, King of *Arabia Petraea*, and a Prince Tributary to the Roman Empire. This *Aretas* placed a Governour under him in this City, who had likewise Jurisdiction over the whole *Syria Damasce-na*, and kept his constant Residence in this City as a place of great Impor-

(q) Gal. I. 17.

Part II.  tance. To this same Governour it was that the Jews, when they would have killed St. *Paul*, made their Address, persuading the Governour to apprehend the Apostle, possibly under the Notion of a Spy, there being War at this time between the *Romans* and King *Aretas*. Hereupon (*r*) the Governour kept the City with a Garrison, being desirous to apprehend St *Paul*; but this being known to the Apostle, the Disciples took him by Night, and through a Window let him down in a Basket by the Wall, (the Place being still shewn to Travellers, as Mr. *Maundrel* has above inform'd us) and so he escaped and came (*s*) to *Jerusalem*.

A. D. 37.
St. Paul
returns to
Jerusalem.

(*r*) Acts 9. 23. 2 Cor 11. 32, 33. (*s*) Gal. I. 18. Acts 9. 26.

CAAP.

C H A P. II.

Of St. Paul's Travels from Jerusalem to Cæsarea, Tarsus, and Antioch, till his Second Return to Jerusalem after his Conversion.

ST. Paul having made his escape I. out of *Damascus*, as has been related in the foregoing Chapter, sets forward for *Jerusalem*, where, when he (t) arrived, he address'd himself to the Church. But the Disciples knowing the former Temper and Principles of the Man, shunn'd his Company, and were all afraid of him, and could not Believe that he was himself become a Disciple. At length *Barnabas* took him, and brought him to the Apostles *Peter* and *James*, declaring to them the manner of his Conversion, that He had seen the Lord in the way to *Damascus*, and that the Lord had spoken to him, and how he had gone so far al.

St Paul,
after a
short stay
at Jerusa-
lem, goes to
Cæsarea.
A. D. 37

(r) Acts. 9. 26. 30.

Part II. ready as to *preach boldly at Damascus* in the Name of JESUS. Hereupon St Paul was very familiarly entertain'd by the said Apostles and the rest of the Brethren at *Jerusalem*, where he staid no more at this time than (u) fifteen Days. For he likewise here *speaking boldly in the Name of the Lord JESUS, and disputing against the Greeks or Hellenist Jews*, brought upon him the Malice of the unbelieving Jews so far, as that *they sought to kill him*. Whereupon being warn'd of God in a Vision, that his Preaching would not find acceptance in that place, and that therefore he should leave it and betake himself to the Gentiles, he was accordingly conducted by the Brethren to *Cæsarea*; of which place take this Account from * *Josephus*, the Jewish Historian, B. 15. Ch. 13. of his Antiquities.

2.
A Description
of Cæ-
sarea.

There was a certain place by the Sea-side, formerly called *Straton's Tower*, which *Herod* look'd upon as a very commodious Tract of Ground to raise a City upon. He drew his Model,

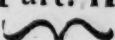
(u) Gal. 1. 18. * L' E'strange's *Engl. Edit.*

set People to work upon it and finish'd it. The Buildings were all of Marble, private Houses as well as Palaces; but his Master-piece was the Port, which he made as large as the † *Pyræum*, and a safe Station against all Winds and Weathers, to say nothing of other Conveniencies. This Work was the more wonderful, because all the Materials for it were brought thither at a prodigious expence from a far off. This City stands in * *Phenicia* upon the Road into *Egypt*, between *Dora* and *Joppa*, Two wretched Sea-Towns, where there is no riding in the Harbours with a South-west Wind; for it beats so furiously upon the Shore, that Merchant-men are forced to keep off at Sea many times for fear of being driven a ground. To encounter these Difficulties of the place, *Herod* order'd a Mole to be made in the Form of an Half Moon, and large enough for a Royal Navy to ride in. He directed also prodigious Stones to be let down there in Twenty Fathom Water, Stones of

† The Port belonging to Athens.
reckons it in Judea.

* He elsewhere

Part II. Fifty Foot in length, Eighteen Foot over, and Nine Foot deep; some greater, some less. This Mole was Two hundred Foot in Extent, the one half of it served to break the setting of the Sea; the other half served for the Foundation of a Stone-wall fortify'd with Turrets, the fairest and largest of them being called by the Name of *the Tower of Drusus*, from *Drusus* the Son-in law of *Augustus*, who died young. There were several arched Vaults also that served for Seamen's Cabins. There was likewise a Key or Landing-place, with a large Walk upon it around the Port, as a Place of Pleasure to take the Air in. This Port opens to the Northward, which is the clearest Quarter of the Heavens. On the Left-hand of the Entrance into it, there was a Turret erected upon a large Platform, with a sloping Bank to shoot off the Washing of the Sea; and on the Right-hand were Two Stone Pillars over-against the Tower, and both of an height. The Houses about the Port were all uniformly built, of the most excellent sort of Marble. Upon a Mount in the middle stood a Temple, dedicated to *Cæsar*, which was of great

great use to Mariners, for a famous Part. II.
Sea-mark. There was in this Temple 
two Statues or Images, the one of
Rome, the other of *Cæsar*, and from
hence the City took the Name of *Cæ-*
sarea, celebrated no less for its Mate-
rials than for the Workmanship. The
Contrivance of the Vaults and Com-
mon-Shores was wonderful too, being
laid at equal distances one from ano-
ther, and so discharging themselves
into the Sea. Only there was one
Conveyance that went cross all the
rest, and as it carried off all the Filth
of the Town, so it made way for the
Tides to swill and wash the Passages,
and to make all sweet and clean. *He-*
rod built also a Stone Theatre, and
upon the South-side of the Harbour, a
spacious Amphitheatre with a goodly
Prospect toward the Sea. He spared
in short, neither for Money nor Pains,
and in a matter of Twelve Years this
Work was brought to Perfection. Thus
far *Josephus* in the place above-cited,
who in *B. 3. Ch. 14. of the Wars of the*
Jews tells us withal, that the greater
part of the Inhabitants of this City
(which he here calls the fairest City of
Judea) were *Greeks*.

To

Part II

To the foregoing Account of *Josephus* it may be proper to add, that tho' this City is called *Cæsarea* in the New Testament, yet 'tis frequently stiled, by way of distinction from others of the same name, *Cæsarea Palæstinae*, as being the Metropolis of *Palestine*, and the Seat of the *Roman* Pro-consul. Here it was that *St Peter* (w) converted *Cornelius* and his Kinsmen, the First-fruits of the Gentiles, Here lived (x) *Philip* the Exangelist. Here *Paul* (y) defended himself against the Jews and their Orator *Tertullus*. Here in the Amphitheatre it was that *Herod Antipas* (z) was smitten by an Angel of God. And as for the times after the New Testament, here was born *Eusebins*, the Learned Historian and Chronologer, and who was Bishop of this City at the beginning of the Fourth Century, and of the Reign of *Constantine the Great*, to whom he made a celebrated Oration.

Having made mention of *Cæsarea* being the place, where *Peter* conver-

(w) Acts 10. (x) Acts 21, 8.
(z) Acts 12. 19, 20.

(y) Acts 24.

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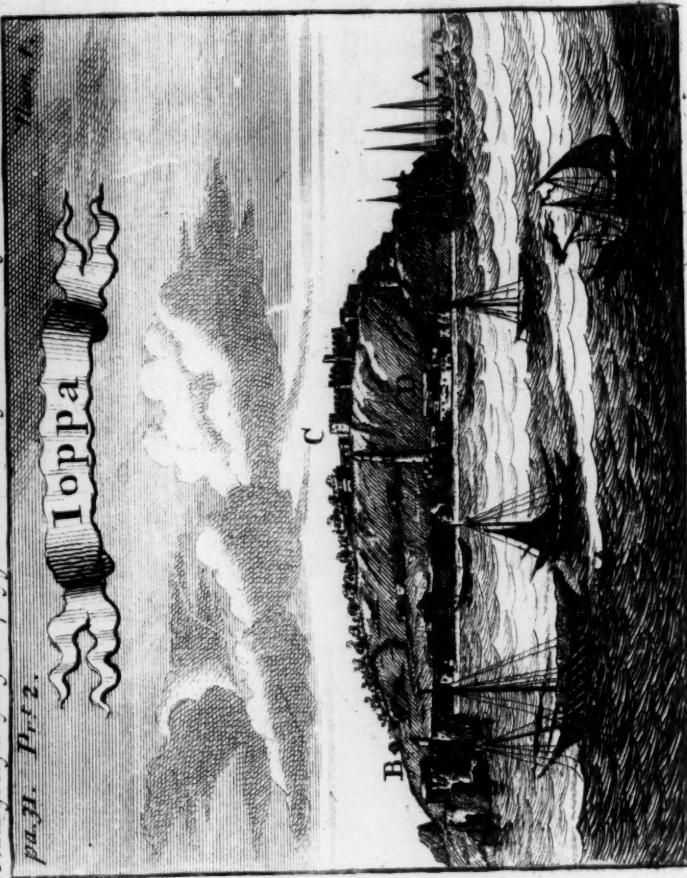
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24.

ed

*A. Remains of Buildings now serve as a Port to small Ships B. Remains of a large Tower.
C. a large Castle after y^e Antique fashion D. the Houſe where one Lodges on the Sea Shore.*

pag. 21. Pl. 2.



ted *Cornelius*, and *Philip* the Evangelist lived; this seems to be the most proper place for taking notice of those Cities or Towns, which lye to the South of *Cæsarea*, and are mentioned only in the History of St. *Peter* and *Philip*. Part II

Now we read that St. *Peter*, (a) when he was sent for by *Cornelius* to *Cæsarea*, was at *Joppa*, which is a Sea-port Town lying South of *Cæsarea*, and antiently the only Port to *Jerusalem*, whence (b) All the materials sent from *Tyre* towards the Building of *Solomon's* Temple were brought hither, and landed. It is said to have been first built by *Japhet*, and from him to have taken its name *Japho*, afterwards moulded into *Joppa*. And the very Heathen Geographers speak of it, as Built before the Flood. It is now called *Jaffa*, somewhat nearer to its First appellation, and is in but a poor and mean condition.

As St. *Peter* was sent for to *Cæsarea* from *Joppa*, so he was sent (c) for to

3.
Of Joppa.
A. D.
35. & 36.

4.
Of Lydda.
A. D. 35.

(a) Acts 10. 5 & 9, 39, 43.
16. (c) Acts 9. 32, 38, 39.

(b) 2 Chron 2.

Part II. *Joppa* from *Lydda*, which lay not far off, but somewhat more In-land and to the North. *Josephus* tells us, 'twas a Village not yielding to a City for Greatness, and elsewhere he expressly stiles it a City. By the Gentiles it was called *Diospolis* or the *City of Jupiter*; but by the Christians in the times of the Holy Wars, it had the name of *St. Georges*, partly from a Magnificent Temple, which the Emperour *Justinian* there erected to the Honour of that Martyr, but principally from an Opinion which they had amongst them, that he suffered Martyrdom in that place. An Opinion founded on two Mistakes; the first, of a *Cenotaphium* or an empty Monument, (erected in this City to preserve his Memory) for the Grave in which he was interr'd; the other in taking the Word *Passio*, (used in the Martyrologies) for the place of his *Suffering*, whereas it is meant only of the *Story* or *Celebration*. But howsoever, they entituled it by the name of *St. Georges*, and made it on that account an Episcopal See. This same *Lydda* is remarkable in sacred Writ for the Cure of *Æneas* (d) by

(d) by St. Peter's saying to him, *ſ E- Part II.*
SUS *Chriſt makes thee whole : Arife*
and make thy Bed. Whereupon he a-
 roſe immediately, after he had *kept his*
Bed Eight years being ſick of the Palsy.

By the fore-mentioned miraculous
 Cure, were converted to the Faith,
 not only All that dwelt at *Lydda*, but
 alſo all that dwelt at (e) *Saron*, an ad-
 joining Town, which gave Name to
 that ſpacious and fruitful Valley, that
 reaches from *Cæſarea* to *Joppa*, and is
 famous among the *Rabbins* for its
 Wines.

Having thus deſcribed the Towns in
 theſe Parts, mentioned in the Hiſtory
 of St. Peter, I ſhall proceed next to
 thoſe two Towns lying likewise in this
 Tract of the Holy Land, and mentio-
 ned in the Hiſtory of *Philip* the Evan-
 gelift. The firſt of them is (f) *Gaza*,
 which lies at the South Weſt point of
Judea. It is called in the Old Teſta-
 ment *Azzah*, from whence perhaps the
 Name of *Gaza* was derived by the
 Heathens; But ſome will have it ſo

(d) Acts 9. 33.
 8. 26.

(e) Acts 9. 35.

(f) Acts

Part II. called by the *Persians*, in regard that *Cambyfes* here laid up the Treasure, which he had provided for the War of *Egypt*, the Word *Gaza* in the *Persian* Language signifying *Treasures*. After this it is said to be made the Recepture or Treasury, in which the *Persians* laid up the Tributes of the Western Provinces, whence all Riches came in time to have the name of *Gaza*. This is the City whose Gates *Sampson* (g) took away; and whither he was carried, when he was taken; and where he pulled down the House of their God *Dagon* on the Lords of the *Philistines*. It was destroyed by *Alexander the Great*, and so made desolate, as the Prophet had foretold; and is therefore called, and, saith *Strabo*, continued *Desert*. For the City built by *Constantine*, and called by the Name of *Gaza*, is nearer to the Sea than the old one was, as *St Jerom* informs us. Near the place of *Old Gaza*, or *Gaza the Desert* it was, that *Philip* (h) baptiz'd the Eunuch.

(g) *Judg* 16. (h) *Acts* 8. 26. 38.

This Eunuch was, we are inform'd, a Man of *Ethiopia*, of great Authority under *Candace* Queen of the *Ethiophians*: Where by *Ethiopia* is to be understood, not the *Asiatick Ethiopia* or part of *Arabia* so stiled in the Old Testament, but the *African Ethiopia* lying below *Egypt*, in the South-part of *Africk*, where *Candace* had been long the Name of the Queens, as we learn from *Pliny*, *Strabo*, and *Dio*.

Part II.

8.

Of Ethiopia.

As soon as *Philip* and the Eunuch came out of the Water, we read (i) that *the Spirit of the Lord caught away Philip*, that the Eunuch saw him no more; but that *Philip* was found at *Azotus*, the same which is called in the Old Testament (k) *Ashdod*, memorable therein for the Temple of *Dagon*. It lies near the Shore between *Gaza* and *Joppa*. In the times that Christianity flourished in these Parts, it was made an *Episcopal See*, and continued a fair Village till the Days of *St Jerom*. The Evangelist *Philip* being brought to *Azotus*, we are inform'd that from thence

9.

of Azotus.

(i) Acts 8. 39, 40. (k) Sam. 5, 1, 2.

Part II. *he preached in all the Cities lying in that Tract, till he came to Cæsarea; where we left St Paul, whom now we shall follow in his Voyage to Tarsus. For we read (l) that the Brethren brought him down to Cæsarea, and thence sent him forth to Tarsus.*

IO.
St Paul
goes from
Cæsarea to
Tarsus, his
native
place, in
Cilicia.

Tarsus is the same which in Hebrew is called *Tarshish*, from whence the Heathens derived the common Name *Tarsus*. It took the Original Name from (*m*) *Tarshish*, one of the Sons of *Javan*, who settled in these Parts, afterwards called *Cilicia*, being the South East Country of *Asia Minor*, and lying on the Northern Coast at the East-end of the Mediterranean Sea. The City of *Tarshish* or *Tarsus* stands in a Plain on the Banks of the River *Cydus*, and was all along in ancient times a great Trading and Rich Town; whence all Trading or Merchant Ships came to be denoted by the Name of *Ships of Tarshish*, so often mention'd in Holy Writ. It was a Town of such Note in the times of the *Roman* Empire, that it

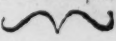
(l) Acts 9. 30. (m) Gen. 10. 4. Joseph. Antiq. of the Jews, B. I. Ch. 7.

was not only made the Metropolis or Part II. chief Town of *Cilicia*, but was peculiarly honour'd with the great Privileges of a *Roman Colony*, on which account we read (n) that *St Paul* pleaded in his own behalf the said Privilege, as being a *Free-born Roman*, forasmuch as he was a (o) Native of this place. For here dwelt many Jews, as being a Trading People; and among them the Parents of our Apostle, being of the antient Stock, not entring in by the Gate of Profelytism, but originally descended both of them from the Seed of *Abraham*; which seems to be the plain and natural meaning of our Apostles stiling himself (p) *an Hebrew of the Hebrews*. Moreover, as *Tarsus* was a rich and populous City, so was it an Academy, furnished with very eminent Men; insomuch that *Strabo* scruples not to say of them, that they excell'd in all parts of Polite Learning and Philosophy, even those of *Alexandria* and *Athens*; and *Rome* it self was beholding to this Nursery

(n) Acts 22. 25, 28. (o) Acts 22. 3. (p) Phil. 3. 5.

Part II. of Learning for its best Professours.
 Hence *St. Paul* being bred up in his Youth in the Schools of *Tarsus*, became so fully instructed in the Liberal Arts and Sciences, and so well acquainted with Heathen Authors. But as our Apostle was brought up to Learning, so was he also brought up to a particular Trade, according to the Great Maxim and Principle of the *Jews*, that *He who teaches not his Son a Trade, teaches him to be a Thief*. They thought it not only fit, but a necessary part of Education, for their wisest and most learned *Rabbins* to be brought up to a Manual Trade, whereby, if occasion was, they might be able to maintain themselves. The Trade our Apostle was brought up to, was that of (q) *Tent-making*, (an useful and gainful Trade in those then War-like Countries, where Armies had such frequent use of Tents,) at which *St Paul* at some times and for some particular Reasons wrought, even after his being called to the Apostolate.

(q) Acts 18. 3.

St. Paul having staid some time at Part II.
his native place, was fetched from 
thence by (r) Barnabas to Antioch in
Syria, called by some Antiochia Epi-
daphne, to distinguish it from the six-
teen other Cities, which in Syria and
elsewhere bore the Name of Antioch.
It took this additional Name from its
Neighbourhood to Daphne, a Village
so denominated from a Temple of
Daphne standing therein. It had the
Name of Antioch given it by Seleucus
Nicanor, the first King of Syria after
Alexander the Great, in memory of
his Father Antiochus, and was after
that the Royal Seat of the succeeding
Kings of Syria. In the flourishing times
of the Roman Empire, it was the ordi-
nary Residence of the Præfect or Go-
vernour of the Eastern Provinces, and
was also honour'd with the Residence
of many of the Roman Emperors, e-
specially of Verus and Valens, who
spent here greatest part of their time.
But this place is famous for nothing
more than giving the Name (s) of A. D. 39.
Christians to the Disciples of Christ,

II.
St. Paul
from Tar-
sus goes to
Antioch in
Syria.

(r) Acts II. 25, 26. (s) Acts II. 26.

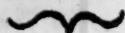
Part. II. who before this were commonly stiled *Nazarenes*, as being the Followers of JESUS of *Nazareth*; a Name by which the *Jews* in scorn call them to this day, with the same intent that the *Gentiles* of old were wont to call them *Galilæans*. It is also famous among us Christians for being the Birth-place of *St. Luke* the Evangelist, and of *Theophilus* hence surnamed *Antiocheus*, and for its celebrated Bishop *St. Ignatius* the Martyr. Indeed in such Reputation has this Place been had in the earlier times of Christianity, that its Bishop has been honour'd with the Title of *Patriarch*.

As to the Situation of this City, it lay on both sides the River *Orontis*, about twelve Miles distant from the shore of the *Mediterranean* Sea. By Nature and Art it was fortify'd even to Admiration; it was adorned in former times with many sumptuous Palaces and Magnificent Temples, answerable to the Reputation of so Great a City. But being taken by the *Saracens*, and afterwards by the *Turks*, it began to grow into Decay, and is now in so Desolate and Ruinous a Condition, that the Patriarch has long since

since removed his Dwelling to *Damascus*. Part II.

We read (t) that St. *Paul* and *Barnabas* staid Preaching in *Antioch* a whole Year. And about this time there happened a terrible Famine, foretold by *Agabus*, which afflicted several parts of the Roman Empire, but especially *Judea*. The Consideration hereof made the Christians at *Antioch* commiserate the Case of their Suffering Brethren, and to raise considerable Contributions for the Relief and Succour of them that dwelt in *Judea*, which they sent by St. *Paul* and *Barnabas* to *Jerusalem*.

(t) Acts II. 26, 30.



C H A P. III.

*Of St. Paul's Travels and Voyages
to Cyprus, Pamphylia, Pisidia.
Lycaonia, &c. till his Third
Return to Jerusalem after his
Conversion.*

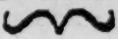
I.

*St. Paul
returns to
Antioch,
and goes
thence to
Seleucia in
Syria.*

A. D. 42.

ST. Paul and St Barnabas (*u*) having dispatched the Errand they were sent about, leave *Jerusalem* and return to (*w*) *Antioch*. Where, while they were joining in the Publick Exercises of Religion, the Holy Ghost by special Direction order'd, that these Two should be set a-part to preach the Gospel in other Places. Which being accordingly done by Prayer, Fasting, and Imposition of Hands; they departed to (*x*) *Seleucia*. This City lay to the West or rather a little North West of *Antioch*, upon the Mediterranean Sea, and was so named from the Founder of it *Seleucus*, before-mentio-

(*u*) Acts 12. 25. (*w*) Acts 13. 1, 3. (*x*) Acts 13. 4.

ned under *Antioch*, and reputed to be Part II.
 the greatest Builder in the World. 
 For he is said to have founded Nine
 Cities called by his Own Name, six-
 teen in memory of his Father *Antiochus*,
 six by the name of *Laodice* his Mother,
 and three in Honour of *Apamia* his first
 Wife ; besides many others of great
 Note in *Græce* and *Asia*, either New-
 built, or Beautify'd and Repair'd by
 Him. From this, *Seleucia*, the adjacent
 part of *Syria* had formerly the Name
 of *Seleucia*.

From *Seleucia* St. Paul set sail with 2.
 St. Barnabas for (y) *Cyprus*, an Island *St. Paul*
 of the Mediterranean Sea, lying over *sails from*
 against *Seleucia* to the West. 'Tis re- *Seleucia*
 puted to be distant from the Main-land *over to Cy-*
 of *Syria* about an hundred miles, and *prus.*
 about sixty miles from *Cilicia* ; to be *A. D. 42.*
 extended in Length from East to West
 about two hundred miles, in Breadth,
 sixty ; and therefore to be one of the
 Largest Isles in the Mediterranean.
 The first Inhabitants of it were in pro-
 bability the Posterity of (z) *Kittim*,
 the Brother of *Tarshish* and Son of Ja-

(y) Acts 13. 4. (z) Jos. Jewish Antiq. b. 1. ch 7.
 var,

Part II. *van*, the City called *Citium* by the Romans preserving the name of the First Planter for many Ages after. And hence it is that we find *Tarshish* and *Chittim* mentioned together by the Prophet *Isaiah*, chap. 23. and Both represented as Places well known to the *Tyrians*, the former being *Tarsus* in *Cilicia*, the latter *Citium* in this Island, or the Island it self. The name *Cyprus*, whereby it is called by the Greeks, is said to be taken from the *Cypress* Tree, which grows in great abundance here. Though some tell us, that the Greek word do's not truly denote the Tree called by us *the Cypress*, but that which we call *the Privet*, being a Shrub which bears a white Flower with a very pleasant smell.

But from whatever Tree this Isle took it self the name of *Cyprus*, 'tis certain that it gave the name of *Cypris* or *Cypria* to *Venus*, who was the Chief Goddess of it in the time of Heathenism, the Inhabitants being mightily addicted to Venery. Since the times of Christianity it has been famous for being the Native Country of St. *Barnabas*, who accompanied St. *Paul* over
hither ;

hither; and with him here first planted the Gospel. Part II.

The first place in *Cyprus*, to which the Apostles St. Paul and St. Barnabas are related to have come, is (a) *Salamis*, then one of the four most considerable Cities in the Isle, giving name to the whole Eastern Tract thereof, wherein it lay, and so opposite to the *Syrian Coast*, and particularly to *Seleucia*, whence the Apostles set sail from the Main-land to the Island. So that it came naturally First in their way. And being thus the first place in the Isle, where the Gospel was preached; hence it was afterwards made the See of the *Primate* or *Metropolitan* of the whole Isle in the Primitive times. It was destroyed by the Jews in the Reign of *Trajan*, and Rebuilt; but being after that taken, sacked, and razed unto the Ground by the *Saracens* in the time of *Herodius*, it could never recover; the *Metropolitan* See being after that removed to *Nicosia*. Out of the ruins of *Salamis* is said to have arisen *Famagusta*, the Chief place of

3.
St. Paul
Lands at
Salamis.

(a) Acts 13. 5.

Part II. the Isle, when it was taken from the *Venetians* by the *Turks* in the Year 1570, in whose Hands the whole Isle still continues.

4. *St. Paul goes thro' the Isle unto Paphos.* *St Paul* with his Companion *St Barnabas*, having preached the Gospel at *Salamis*, went quite (b) through the Isle unto *Paphos*, the chief Town of the Western Tract of the Isle (as *Salamis* was of the Eastern,) and accordingly giving name to the said Tract. In this City *Venus* had her most ancient and celebrated Temple, whence she took the Name of *Paphia*. It was also under the *Romans* the Seat of the Proconsul, who was at the time of *St Paul* and *Barnabas* coming hither, (c) *Sergius Paulus*, a prudent Man, who called for the Apostles, and desired to hear the Word of God, and upon *St Paul's* smiting *Elymas* the Sorcerer blind for withstanding the Gospel, was converted to the Faith.

5. *St Paul Sails from Cyprus to Pamphylia.* Now (d) when *Paul* and his Company loosed from *Paphos*, they came to *Perga* in *Pamphylia*. This *Pamphylia* is a

(b) Acts 13. 6. (c) Acts 13. 7, 12. (d) Acts 13. 13.

Province or Country of *Asia the Lesser*, Part II.
lying to the North, over against the Western part of *Cypris*; the part of the Mediterranean Sea, running between these, being peculiarly stiled from this Country the (e) *Sea Pamphylia*. And as it is thus bounded to the South with that part of the Mediterranean Sea, which is denominated from it; so on the Land to the East it joins on to *Cilicia*, the native Country of St Paul. From the Etymology of the Name some think it to have been so called, because inhabited by a mixture of many Nations; for so the Word *Pamphylia* do's expressly signifie in the Greek Tongue. And probable enough it is, that lying near unto the Sea with an open Shore, partly opposite to *Africk*, near *Syria*, and not far from *Greece*, several Nations from all these Parts might repair unto it. Certain it is, that many Jews dwelt herein, whence the *Dwellers of Pamphylia* are mention'd among them that appeared at *Jerusalem* at the day of Pentecost. *Acts* 2. 10.

(e) *Acts* 27. 5.

Part II.

6.

St Paul
comes to
Perga in
Pamphy-
lia.

As for *Perga* (f) the City in *Pamphylia*, whither *St. Paul* is said to come, it was famous among the Heathen for a Temple of *Diana*, and the yearly Festivals there held in Honour of her, who was thence stiled *Diana, Pergæa*. From hence *John*, surnamed *Mark*, departing from *St Paul* and *Barnabas*, returned to *Jerusalem*; which was the occasion of the Heat which afterward hap'ned between the two Apostles concerning him.

7.

Thence to
Antioch,
in Pisidia.

When the Apostles departed from *Perga*, they came to (g) *Antioch* in *Pisidia*, a small Province or Country lying North of *Pamphilia*. The City *Antioch*, whither the Apostles are peculiarly said to come, was the Principal City of the said Country, and is (to distinguish it from others of the same Name) usually stiled *Antiochia Pisidiæ*. It was one of the Cities built by *Seleucus* above-mention'd in Honour of his Father *Antiochus*. Here was a Synagogue of the Jews, wherein *St Paul* preached that excellent Sermon *Acts* 13. 16, &c.

(f) *Acts* 13. 13.

(g) *Acts* 13. 14.

A Persecution (*b*) being raised against the Apostles by the unbelieving Jews, and they being expell'd the Coast of *Pisidia*, they came unto *Iconium*, and after that to *Lystra* and *Derbe*, all three Cities of *Lycaonia*, a small Region or Province lying to the North-East of *Pisidia*, and adjoining Southward to *Pamphilia* and *Cilicia*.

Part II.
8.
Thence to
Lycaonia;
particularly.

Iconium (*b*) was the chief City of the said Province, and is said by *Strabo* to be well built, and in the richest part of the Province. It was also a place of great Strength and consequence, and therefore chosen for the Seat of the Turkish Kings in *Lesser Asia*, at such time as they were most distressed by the Western Christians. 'Tis said still to keep some Remains of its old Name, being now called *Cogni*, and in so considerable a Condition, as to be the Residence of a Turkish Beglerbeg or Basha.

9.
To Iconi-
um.

AN (*i*) Assault being here made both of the unbelieving Jews and also Gentiles to use the Apostles despitefully, and to stone them, they were aware

10.
Hence to
Lystra.
A. D. 46.

(*b*) Acts 13. 50, 51. & 14. 6. (*i*) Acts. 14. 5, 6-20.

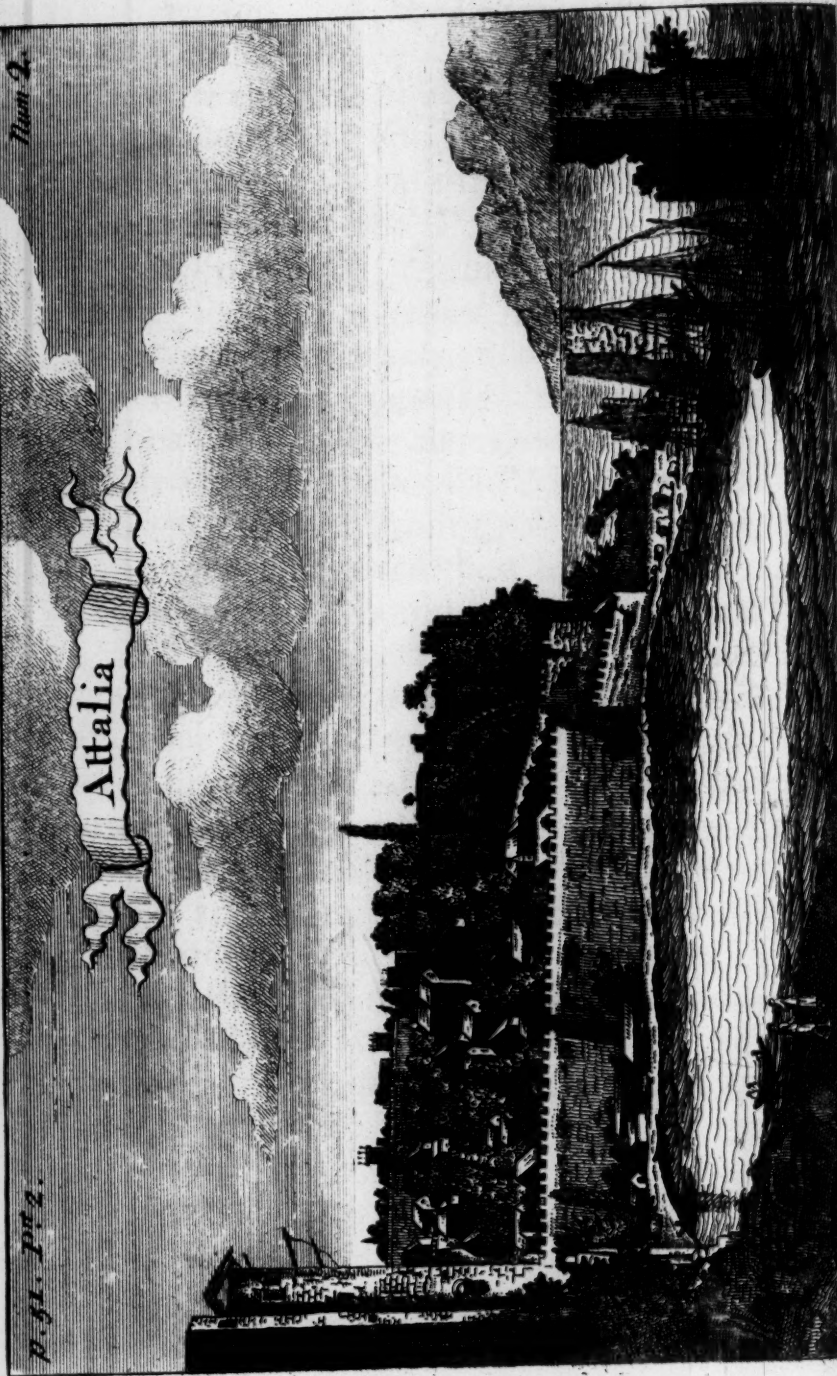
Part II. of it, and fled to *Lystra*, where having miraculously cured a Cripple, they were adored as Gods. Though not long after, upon the Instigation of some Jews, which came from *Antioch* and *Iconium*, the People of *Lystra* were so far set against the Apostles, that they even stoned Paul, drawing him out of the City, and not leaving him till they supposed He was Dead. Thus it pleased the Divine Justice, that St. Paul, who had formerly consented to the stoning of St. Stephen, and took charge of the Cloaths of the Executioners, should suffer in the same kind wherein he had trespassed, and feel some smart Remembrance of his former sinful Action, proceeding from a misguided Zeal. This City is famous among us Christians for being the supposed Birth-place of St. Timothy, to whom St. Paul writes two of his Epistles.

II. St. Paul (*k*), as the Disciples stood round about (after that he was stoned and drawn out of the City, and left as dead by the Unbelievers) being by

And whence
to Derbe.

(*k*) Acts 14. 20.

the



the Divine Goodness raised up to Life again, came privately into the City, and the next Day departed with *Barnabas* to *Derbe*, another City of *Lycaonia*; of which there is nothing more peculiarly remarkable, than that this is by some esteemed to have been the Native place of St. *Timothy*, and that the preaching of the Gospel had good success herein.

The Apostles leaving *Derbe* (1) returned again to *Lystra*, and so to *Iconium*, and thence to *Antioch*; and having passed through *Pisidia* they came to *Pamphylia*; and when they had preached again at *Perga*, they came down to *Attalia*, which is a Sea-port, and was formerly the chief Residence of the Prefect, as *Strabo* tells us. 'Tis said to take its Name from King *Attalus* its Founder, which it still retains with a small variation, being now a-days called *Sattalia*. It stands on a very fair Bay; and so is commodiously seated for Trade, having a good Haven; which likely has been the occasion of its being preserved from Ruine

Part II
~

13.

St Paul
returning
the same
way he
came, ar-
rives again
at Perga,
and goes
thence to
Attalia.

(a) Acts 14. 21.--25.

52 *The Geograph. of the New Test.*

Part II. by the Turks, who are said to be at this Day very careful to keep its Fortifications and Castle in repair. The City is supposed to stand at present nearer to the Sea than it did formerly.

A. D. 46.

13.

St. Paul.
sails from
Attalia to
Antioch in
Syria;
and thence
sets for-
ward for
Jerusalem
through
Phœnicia.

From *Attalia* (*m*) the Apostles set sail for *Antioch in Syria*. After they had been here for some time, *Certain* (*n*) Men which came down from *Judea* taught the Brethren, that except they were Circumcised, they could not be saved. Hereupon it was determined, that *Paul* and *Barnabas*, and certain others, should go up to *Jerusalem* about this Matter. In order hereto they took their way through *Phœnice* or *Phœnicia*; under which Name was denoted in the times of the New Testament, so much of the Coast of *Syria*, largely taken, as lay between the two Rivers, *Eleuthernus* to the North, and *Chersesus* (or the *Kishon* in Scripture) to the South. So that it was bounded North with *Syria propria*; East with part of *Syria propria* again, and *Palestine* or the *Holy Land*; South

(*m*) Acts 14. 26. (*n*) Acts 15. 1, 2, 3.

with

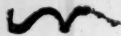
with the last again ; and West with Part II. the Mediterranean. In the South part of this Province lay *Tyre* and *Sidon*, whence it is denoted in the Gospels by the *Coasts of Tyre and Sidon*.

St. Paul and the Rest (o) having passed through *Phœnicia* and *Samaria*, the adjoining Province in their way, they came to *Jerusalem*. Where they were received of the Church, and declared All things which God had done with them, especially the particular Controversy they were sent about. Whereupon the Apostles and the Elders assembled together to consider of the Matter, and upon mature Deliberation, made such Decrees as were suitable to the present Occasion.

14.
St. Paul arrives at Jerusalem.

A. D. 48.

(o) Acts 15. 3, 4.



C H A P. IV.

Of St. Paul's Travels and Voyages into Phrygia, Galatia, Mysia, Troas, Macedonia, Achaia, &c. till his Fourth return to Jerusalem, after his Conversion.

ST. Paul, after his next Departure from *Jerusalem*, taking a very great Circuit both by Land and Sea before he returned again to the Holy City ; I shall therefore distinguish this Chapter into two Sections.

S E C T. I.

Of St. Paul's Travels from his Leaving Jerusalem, after the Council there held, to his Departure out of the Asia-tick Continent for Europe.

I.
St. Paul
returns
with Bar-
nabas to
Antioch.

THE Council at *Jerusalem* having made such Decrees, as were judged proper, (p) dismiss'd St. Paul and the rest of his Company, who returned

(p) Acts 15. 20.

to *Antioch*. (q) Some Days after they had been here, *Paul* said unto *Barnabas*, let us go again and visit our Brethren, in every City where we have preached the Word of the Lord, and see how they do. Hereupon *Barnabas* taking with him *John* fir named *Mark*, sailed into *Cyprus* his Native Country; and *Paul* taking with him *Silas*, otherwise called according to the Mode of the Latin Tongue *Silvannus*, went (r) through *Syria*, and so into his Native Country *Cilicia*. Thence he came to (s) *Derbe* and *Lystra*; and so into (t) *Phrygia*.

Part II.

A. D. 46.
St. Paul
and Barnabas part
one from
the other.

The Country called in the New Testament *Phrygia*, is the same with that which in common Authors is generally stiled *Phrygia Major* or the Greater, to distinguish it from another Country called *Phrygia Minor* or the Lesser (of which more hereafter) by the said common Authors. The Scripture *Phrygia* lay to the West of *Lycaonia*, where stood *Derbe* and *Lystra*; from which last, as lying next to it, *St. Paul* seems to have come directly into *Phrygia*. The

2.
St. Paul
comes into
Cilicia,
thence to
Derbe and
Lystra, and
so into
Phrygia.
A. D. 49.

(q) Acts 15. 36. (r) Acts 15. 41. (s) Acts 16.
(t) Acts 16. 6.

Part II. People of this Country are said to be antiently more Superstitious than the other *Asiatics*, as is gathered from the Rites used by them in the Sacrifices of *Cybele*, and some other Heathen Goddesses. They are said also to be the Inventors of Augury and other kinds of Divination. And yet for the most part Men of *After-wits*, whence the Proverb, *Sero sapiunt Phryges*, i. e. (*the Phrygians are wise too late*) is wont to be applied to such as want fore-cast, and know better to lament Misfortunes than to keep them off. They were likewise noted for their Effeminacy and Lightness of Conversation; and for fear they should not of themselves be wanton enough, their very *Musick* was so fitted as to dispose them to Lasciviousness. Hence that sort of Musick, which is stiled by *Aristotle* *Enthusiastic*, as unhinging the Affections, is by *Boethius*, termed *Phrygian*; which by the Philosopher first mentioned is forbidden to be used, by reason of the ill influence it was apt to have on Mens Behaviours. And 'tis an observation of the *Orator*, that *Change of Musick makes a Change in Manners*; and therefore *Care is to be taken*

taken in a Common wealth, that the *Part II.*
 most grave Musick only be used. But to
 return to the Geographical Account
 of this Province. It was by *Constan-*
tine divided into two Provinces, *Phry-*
gia Salutaris, and *Pacatiana*; of which
 last mention is made in the Postscript
 at the end of the first Epistle to *Ti-*
mothy.

In *Phrygia*, and more particularly in
 that part of it, which after its Divi- 3.
 sion by *Constantine* was called *Pacati-* of Hiera-
ana, lay the City *Hierapolis* mention- polis.
 ed by St. Paul, Col. 4. 13. being the
 principal City of that Division. Of
 this place take this account from † Sir
Paul Rycant. About five Miles on
 our Right Hand from *Laodicea* to
 the North, we espied a white Cliff on
 the side of a Hill with some Buildings
 thereon, which the *Turks* from their
 whiteness call *Pambuck* or *Cotton*;
 and having received Information from
 the *Greeks*, that *Hierapolis* was there
 to be seen, Curiosity carried us thither;
 of which place *Strabo* reporteth in this
 manner.

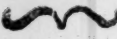
† *Present State of the Gceek Church, Chap. 2. p.*
 64, &c.

58 *The Geograph. of the New Test.*

Part II. *Hierapolis* is seated over-against *Laodicea*, where are to be seen Baths of hot Waters and the *Plutonium*. The Waters easily congeal the Earth whereon they run, into Stone, so that the Channels are firm Rocks. The *Plutonium* is under the Brow of the Hill, the entrance into which is no wider, than that a Man can thrust himself through; yet it is very deep within, of a quadrangular Form, containing about the compass of half an Acre, and is filled with such a thick and caliginous Air, that the Ground cannot be seen. At the New Moon the poisonous Air contains it self within the circumference of the Cave, so that a Man may approach to the Mouth of it at that time without danger; but if any living Creature ventures to go in, it immediately expires. Cattle which have been put in there, have been drawn out Dead, and some Sparrows which we let fly therein, presently died. Those which attend the Temples, enter in without danger; because perhaps they are full of an Enthusiastical Spirit, and so are preserved by Divine Providence; or else because they have discovered some
Con:

Conservations against the Pestilence of Part II.
that Air. The Water of *Hierapolis*, which so abounds that the whole City is full of Baths, hath an admirable Virtue for dying; so that Colours dyed there, with the help of certain Roots, equal the Best Scarlets and Purples of other places. Thus far *Srabo*; but what we our selves saw and observed, was in this manner.

We mounting at first an Ascent towards the Ruins, observ'd the Ground to be covered with a soft brittle Stone, cruſted by the hot Waters, which descend with a full stream from the Hill. Being come to the top, the first Object which presented it self to our sight, and to put us in mind of our Mortality, as well as of the Period and subversion of Cities, were certain magnificent Tombs of entire Stone; I may rather call them Coffins with Covers of the same, cut in a cubical Form: One bore the Sculpture, as it seemed, of *Apollo* in a Chariot, but the Charioteer was dismounted, and both he and the other part of the Monument subverted. Other Sepulchres there were like small Chapels, covered with Ridges of vast Stones instead of Lead or Tiles

Part II. Tiles to cast off Rain: Other Vaults
 and Charnel-Houses lay open, where
lay exposed the white Bones of Men
light and dry, and as durable almost
as the Walls of the City. Near here-
unto was the *Campus Martius*, or a
place which seemed to have been de-
signed for Exercises and Feats of Arms.
Proceeding farther, we entred into a
Solitude so dismal, as affected our
Minds with a strange Confusion, and
with the Thoughts of the sad Fate of
this unhappy City. The Waters,
which tumbled down the Precipice,
added by its murmuring sound, to the
Melancholly of the place; and as they
run, petrifie all before them, making
rude Channels for themselves of Stone;
and when sometimes they overflow,
they petrifie the Earth with a brittle
Crust. In the midst of the City is a
Bath of hot Waters, paved at the bot-
tom with white Marble, but the Pave-
ment is now disordered by the fall of
Pillars and other Ornaments, which
encompass it. For it seems to have
been set off with Columns and Arches,
agreeable to the magnificence of An-
tique Buildings and to the excellent
Virtues of the Waters. For I am of
opinion,

opinion, that the quality of those Part II.
Waters at the beginning, drew Inha-
bitants to that place; the Situation
thereof not being otherwise advanta-
geous for Trade, no more than the
Air seems conducing to Health, lying
open to a large Plain to the South,
and shut into the North with a high
Mountain. It might also in probabi-
lity have had the Name of *Hierapolis*
from the Medicinal Virtues of those
Waters. which often have been ac-
counted Sacred, and dedicated to
some Deity; or else perhaps the Cures
they operated in many Diseases might
bestow the Name on it of the *Holy*
City, as Rivers and Fountains have
upon less considerable occasions been
hallowed and accounted Sacred by
the Gentiles. Not far distant remains
the Ruin of a Theatre, not very large,
but sumptuous, of a round Form, the
Seats about twenty three in Number
one above the other: but it is almost
filled with the down-fall of vast and
weighty Pillars: The Marble of which
is so curiously polished, and still smooth
and not defaced, (especially those
parts of it, which the rubbish and
stones have preserved from the Wea-
ther)

Part II. ther) that I have not observed better
 in the Countries of Christendom. Some
 Inscriptions we found, but such as were
 worn out with time and broken off in
 the midst; only this was very legible
 on the Portal of a Gate which was fal-
 len into the Theater.

Απολλωνι Αρχηγειν &c — that is,
 To Apollo the Chief President, and —

Some Authors say, that the multi-
 tude of Temples and Fanes, with
 which this City did abound, was the
 reason they gave unto it the name of
Hierapolis or the *Holy City*. And in-
 deed the Ruins of vast Fabricks are so
 numerous, that we may well believe,
 that the False Gods had once there a
 great possession and share of Worship.
 And as the Walls and Pillars are the
 greatest and strongest, that I have ob-
 served; so the Covering and the
 Roofs are the most different from all
 others that I have seen, being Stones
 of an incredible Magnitude and Weight,
 which by force of Engines being car-
 ried aloft, are there close cemented
 without the help of Timber, and
 (what is more) of arched Work, and
 yet are joyned so Artificially, that
 unto

unto this day they remain unmoveable either by time or Earthquakes. Part II.
~

In this place is still to be seen the *Grotta* or Cavern, so much defamed by Antient Writings and particularly by *Strabo*, as before-mentioned, for those Pestilential or noxious Vapours, which it perspires, infecting the Air about it with unwholsome Atoms; which *Pliny* confirms, Book 2. Chap. 83, of his Natural History. The *Turks* that have had the Curiosity to enter into this Cave, being ignorant of its ill Vapours, have often felt the bad effects of them, having either suddenly dyed, or else fallen desperately sick: And therefore they have a report generally amongst them, that the place is haunted by Spirits, which strike Men Dead that have the boldness to enter into their Region. For my part I would not go near it; for I ingenuously confess that Curiosity was never so prevalent in me, as to make those Experiments, which might either hazard my Life or prejudice my Health.

This Place which had the Honour to be a *Metropolis*, now lies desolate, not so much as inhabited by
Shep-

Part II.  Shepherds; and so far from the Ornaments of God's Antient Worship, which renowned it in former Ages, that it cannot now boast of an Anchorite or Hermite's Chapel, where God's Name is praised or invoked. This is the Account given us of *Hierapolis* by the worthy Sir P. Rycant.

4. As *Hierapolis* lay about six Miles of Colossæ. from *Laodicea* (which is likewise counted by some a City of *Phrygia*, but being reckon'd by St *John* among the Seven Churches of *Asia*, shall therefore be spoken of Together with them under *Asia*;) so 'tis generally agreed among Learned Men, that *Colossæ* stood at no great distance from *Laodicea* and *Hierapolis*, whence we find St *Paul* mentioning the Inhabitants of these three Cities together, in the forecited *Col. 4. 13*. And that *Colossæ* was a City of this *Phrygia*, we are inform'd by the antient Greek Historian * *Herodotus*, who withal marks out very exactly the very place of its Situation, telling us, that it was a Great City of *Phrygia*, standing where the River *Ly-*

* Herod. Polyhymn. B. 7 p. 251. Stephen. Edit. 1570.

cus running under-ground disappears; Part II. but rising up again above-ground at about the distance of five *Stadia* or Furlongs, it empties it self into the River *Meander*. This City has been long since quite buried in Ruins, the Memory of it being now chiefly, if not solely, preserved by the Epistle which *St. Paul* writ to the Inhabitants thereof, and which is One that makes up the Canonical Books of the New Testament.

The next Country which is mention'd in the course of *St. Paul's Travels*, is (u) *Galatia*, which join'd on to *Phrygia* towards the East or North East. *Galatia* took its Name from the *Galatæ* or *Gauls*, who leaving their own Country in *Europe*, and having ranged over *Italy* and *Greece*, passed over into the *Asiatick* Continent, and brought a great part of it under their Command. But being broken by *Attalus* King of *Pergamus*, and driven out of other Parts, they were at last confined to this Country. These *Gauls*, though mixed with some *Grecians*

5,
of *Galatia*?

(u) Acts 16. 6.

Part II. (who united themselves to them, when they came for the *Asiatick* Continent, whence *Galatia* is sometimes termed *Gallo-Græcia*, sometimes *Græcogallia*,) yet are said not only to have preserved their Language, but in a short time to have made it the common Language of the whole Country. And is continued so till St. *Jerom's* time, who tells us in the Preface to his Commentaries on St. *Paul's* Epistle to the *Galatians*, that it was a Language very like to that of the People of *Triers* or *Treves* in the *European Gaul*.

6. To the East of *Galatia* joined *Cappadocia*, a Country mentioned *Act. 2. 9.* and by St. *Peter*, who directs his first Epistle to the Dispersed throughout *Pontus*, *Galatia*, *Cappadocia*, *Bythinia* and *Asia*. The People of this Country were formerly of very ill report for Viciousness and Lewdness of Life. Hence (w) they were reckoned the first of the three worst People which began with the Letter *K* or in *English C*, the other two being *Cretians*

(w) Καππαδόκαι, Κρήτες, Κίλικες, τρία Κάτω Καίσα; this was the old Proverbial Verse.

and

and *Cilicians*. And as they had a Part II. share in the said old Greek Proverb, so was a *Cappadocian* used as a Proverbial Expression for one that was most extremely wicked. However this Country, after it had received Christianity, afforded very great and worthy Men and Martyrs, as well as some very infamous and unworthy Men. To pass by the mention of these latter, among the former are justly reckoned *Gregory Nazianzen*, and *Gregory Nyssen*; and *St. Basil*, commonly stiled *the Great*; all Learned and Religious Bishops, and *Cappadocians*. And amongst many Martyrs of great Faith and Constancy, *St. George*, a noble *Cappadocian*, a Tribune or Colonel of Souldiers under *Dioclesian*, was most celebrated in the Churches both East and West, and for that reason was made Patron of the Order of the Garter by King *Edward* the Third.

*St George
the Patron
Saint of
the Order
of the Gar-
ter, a No-
ble Cappa-
docian and
Martyr.*

As *Cappadocia* lay to the East of *Galatia*, so to the North of it lay *Pontus*, mentioned together with the former two, both (x) by *St. Peter* and (y) the Writer of the Acts of the

7.
Of *Pontus*.

(x) 1 Pet. 1. 1. (y) Acts 2. 9.

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Part II. Apostles in the Places afore cited. Under this Name of *Pontus* was sometime comprehended all the Country lying on the South-shore of the Sea called *Pontus*, and by way of distinction *Pontus Euxinus*, now adays the *Black Sea*. Whether the Sea gave name to the adjacent Coast, or the Coast to the Sea, is not agreed upon; nor worth while to dispute; but the former seems most probable. This was the Native Country of (z) *Aquila*, whom St. Paul met with at *Corinth*, and with whom He abode, they being both of the same Trade. And the first Epistle of St. Peter is by some stiled *Epistola ad Ponticos*, from *Pontus* being the first of the Countries to whose Inhabitants it was sent.

8. Having thus taken notice (in our way) of *Pontus* and *Cappadocia*, adjoining to *Galatia*, and mentioned in the New Testament, though not in the Course of St. Paul's Travels; let us now return to St. Paul, whom we left in *Galatia*: He departing hence, and being forbidden by the Holy Ghost to preach the Word at this time in

St. Paul
comes into
Myſia.

(z) Acts 18. 2.

Asia,

Asia, (for afterwards he preached in *Part I^l*
Asia for a long time, as we shall see in the Course of his Travels; and then we shall speak of *Asia*; which the Apostle being now forbid to preach in) went into (a) *Mysia*, adjoining on the West to *Galatia*, and so called (as some say) from the abundance of *Beach-trees* growing in it, and called by the *Lydians*, a neighbouring People, *Mysæ*. The People of *Mysia* are noted by *Tully* in his Oration for *Flaccus*, to be despicable and base to a Proverb.

St. Paul being come into *Mysia* (b), designed to go from thence into *Bithy-*
nia, a Country adjoining to *Mysia* on the North or North East, and also to *Phrygia* on the North; and stretching along the Sea which lies between the *European* and *Asiatick* Continents, quite up to the *Pontus Euxinus*; and so adjoining to the Country *Pontus* aforementioned on the West. It is one of the Countries, to whose Inhabitants St. *Peter* directs his first Epistle, in the place above-cited. It has been made famous since the times of the New Te-

9.
 of Bithy-
 nia.

(a) Acts 16. 7. (b) Acts 16. 7.

Part II. Statement for the First General Council held at *Nice*, a City thereof, against the *Arian* Heresy, by command of *Constantine the Great*; as also for the Fourth General Council held at *Chalcedon* (a place lying on the Straits of *Constantinople*, and out of whose Ruines *Scutary* has since risen,) by command of the Emperor *Martianus*, for repressing the Heresy of *Nestorius*. But as to our Apostle, though he purposed to go into *Bithynia*, yet he did not go, (c) *the Spirit not suffering him*. Whereupon passing by *Mysia*, he came down to *Troas*.

IO.
St. Paul
comes to
Troas.

Troas was a small Country lying to the West of *Mysia*, upon the Sea. It took this Name from its principal City, *Troas*, a Sea-port, and built (as is said) about some four Miles from the situation of *Old Troy*, by *Lysimachus*, one of *Alexander the Great's* Captains, who peopled it from the Neighbouring Cities, and called it *Alexandria* or *Troas Alexandri*, in Honour of his Master *Alexander*; who began the Work, but lived not to bring it to

(c) Acts 16. 7, 8.

any Perfection. But in following Part II. times it came to be called simply *Troas*. The name may be understood as taken by the sacred Writers to denote the Country as well as City so called, but chiefly the latter. Whilst St. Paul was here, a Vision (d) appeared to him in the Night, wherein there stood a Man of *Macedonia*, and prayed him to come over into *Macedonia*, and help them. Hereupon the Apostle assuredly gathering, that the Lord had called him to preach the Gospel in that Country, loosed from *Troas*.

S E C T. II.

Of St. Paul's Voyages and Travels from his Departing out of the Asiatick Continent, to his Fourth Return to Jerusalem.

St. Paul and his Companions loosing from *Troas*, came (e) with a strait Course to *Samothracia*, a small Island lying on the West, and off the Coast of *Thrace*, and so called to distinguish

II.
From
Troas St.
Paul sails
to *Samothracia*.

(d) Acts 16. 9. (e) Acts 16. 11.

Part II. it from the Isle *Samos* lying over-
 ~~~~~ against *Ionia*, of which I shall have  
 occasion to speak hereafter. The Isle  
*Samothracia* is now called *Samandra-*  
*chi*, and is said to be better stor'd with  
 commodious Harbours, than others in  
 these Seas.

12. From *Samothracia* the Apostle sail-  
 ed next day (f) to *Neapolis*, a Sea-  
 port reckon'd at first to *Thrace*, after-  
 wards to *Macedonia*, as were the ad-  
 jacent Cities and Towns, which fol-  
 low; viz.

13. *Nicopolis*, a Town seated on the Ri-  
 ver *Nessus*, from which *Neapolis* was  
 not far distant, but higher to the North  
 than *Neapolis*. This is the City, where  
 St. Paul tells *Titus* (*Chap. 3. 12.*) that  
 he determin'd to winter, and whi-  
 ther he would have him come to  
 him; if we may rely on the Post-  
 script at the end of St Paul's Epistle  
 to *Titus*, which tells us that the Epi-  
 stle was written from *Nicopolis* in *Ma-*  
*cedonia*. But this place is not menti-  
 oned in the course of St. Paul's Tra-  
 vels. For

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(f) Acts 16. 11.

From *Neapolis* we (g) are told by Part II the sacred Writer, that S. Paul went to *Philippi*, lying more to the West, and the chief City of that part of *Macedonia*, (which being formerly reckon'd to *Thracia*, as lying East of the River *Strymon*, the Old Middle Boundary ; was therefore more distinctly stiled *Macedonia Thracica*, or *Thracia Macedonia*.) This City took its name from *Philip*, the famous King of *Macedon*, who repaired and beautified it. It was afterwards made a *Roman* Colony. Near to it lay the Fields thence called *Campi Philippici*, famous for two great and memorable Battels, the former between *Julius Cæsar* and *Pompey the Great*, the latter between *Augustus* and *M. Anthony* on the one side, and *Cassius* and *Brutus* on the other. But the City is more famous among Christians on account of the Epistle writ by St Paul denominated from it.

14.  
St Paul  
arrives at  
Philippi.

Departing from *Philippi* the Apostle came to (h) *Amphipolis*, so called as being encompassed by the River *Strymon*, the old Boundary between *Thrace* and *Macedonia* ; and from this place he

15.  
Thence  
comes to  
Amphipolis ; and  
thence  
to Apollonia.

(g) Acts 16. 12. (h) Acts 17. 1.

passed

Part II. passed on to *Apollonia*, and so to *Theffalonica*.

16.  
St Paul  
comes to  
Theffalo-  
nica.

*Theffalonica* was the Metropolis or Head City of *Macedonia*, a noble Mart, and so the most populous City of the Country. It is now a-days called *Salonichi*, and is said to keep up still something of its antient Greatness and Wealth, having a large safe Haven as standing at the bottom of a Bay call'd by its own Name. It is still an Archbishop's See of the *Grecian* Church, being first converted to Christianity by our Apostle at this his coming hither; and it is and will, thro' all Ages of the World, be memorable on account of Two Epistles writ by St Paul to the *Theffalonians*, generally allowed by Learned Men to be the Two First of all the Epistles written by him.

17.  
St Paul is  
conducted  
to Beræa.

The Apostle being obliged to quit *Theffalonica*, thro' the Malice and Envy of the Jews dwelling there; was conducted (i), together with *Silas*, by night, unto *Beræa*, a great and populous City likewise of *Macedonia*, and lying more to the South, towards A-

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(i) Acts 17. 10.

*thens*. Here likewise was a Synagogue Part II.  
of the *Jews*, into which St. *Paul* went  
and preached with good success: In-  
somuch that the sacred Writer has be-  
stowed a peculiar *Elogium* on the *Be-*  
*reans*, telling us they were (*k*) more  
Noble or Ingenuous than those of *Thef-*  
*salonica*, in that they received the  
Word with all Readiness of Mind, and  
diligently searched the Scriptures,  
whether the things they had heard of  
*Paul* concerning the *Messias* or *Christ*  
were so or no. But the *Jews* of *Thef-*  
*salonica*, (*l*) hearing what entertain-  
ment the Apostle had met with here,  
quickly pursued him with their Malice,  
and forced him to retire hence to *A-*  
*thens*.

A. D. 50.

*Athens* was one of the most Re-  
nowned Cities of the World. It stands  
on the Gulf of the *Ægean* Sea, which  
comes up to the Isthmus of the *Pelopon-*  
*nese* or *Morea*; in that District of  
*Græce* properly so called, which was  
named *Attica*, whence the *Attick* Dia-  
lect was esteemed as the Purest or Fi-  
nest *Greek*. To say all that is to be

Of Athens,  
whither St.  
Paul re-  
tires from  
Beræa.

(*k*) Acts 17. 11. (*l*) Acts 17. 13. 15.

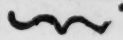


Part II. said of this Famous City, would take up too much room in this Treatise. It will be sufficient to our present purpose to observe, that as it was the most powerful City of *Græce* by Sea, and one of the two which for a long time contended for, and sometimes had, the chief sway in *Græce*, and on this account makes a great Figure in the History of *Græce*; so it was more Renowned for being the Seat of Learning and Philosophy. On which Score we find several great Encomiums given it by the Antient Writers. I shall take notice but of Two, *viz.* that of the famous Orator *Cicero*, who describes it as the Fountain, whence Civility, Learning, Religion, Arts and Laws were derived into All other Nations. The other † carries in it a true taste of the *Græcian* Humour, running thus: “ If thou hast not seen  
 “ *Athens*, thou deservest to be ac-  
 “ counted a *Block*; if thou hast seen  
 “ it, and art not in love with it, thou  
 “ art a dull stupid *Ass*; if having  
 “ seen it, thou canst be willing to

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† *Lysipp. Comic. apud Dicæarch. de vit. Græc.*

“ leave

“ leave it, thou art fit for nothing Part II.  
 “ but to be a *Pack-horse*. St. Paul   
 during his stay in this City, disputed  
 with the Jews, who had here also a  
 Synagogue. But he was chiefly con-  
 cerned at the Idolatry, which he per-  
 ceived the City so mightily given to,  
 whereupon he scrupled not to dispute  
 daily with such as he met with in the  
 places of common Concourse. But  
 among the several Sects of Philoso-  
 phers, he had more particular contest  
 with the *Stoicks* and *Epicureans*. At  
 length being taken and brought to  
*Areopagus* or *Mars-hill*, where was the  
 highest Court of Judicature, St. Paul  
 there made that excellent Discourse  
 mentioned *Acts* 17. 22. &c. At which  
 though some mocked, yet it did not  
 wholly want its desired effect, and that  
 upon some of the Greatest Rank and  
 Quality among them. In which num-  
 ber was (*m*) *Dionysius* the *Areopagite*,  
*i. e.* One of the Senators and Judges  
 of the Court held in the *Areopagus* ;  
 and *Damaris*, not improbably esteemed  
 his Wife by the Antients. This *Dio-*

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(*m*) *Acts* 17. 34.

78 *The Geograph. of the New Test.*

Part II. *nyfius* is said by some to have gone afterwards into *France*, and there to have planted Christianity, and to have become Bishop of *Paris*. But *Mons. Launoy*, a Learned Dr. of the *Sorbon* (to mention no other) has unanswerably proved *Dionysius* of *Athens*, and *St. Denis* of *France* or *Paris* to have been distinct Persons.

19. St. Paul departing from Athens, comes to Corinth. A. D. 50. 51. St. Paul directed his Travels still Southward, going into the *Peloponnesus* or *Morea*, to the famous City of (*n*) *Corinth*, then the Residence of the Proconsul of *Achaia*. This City was commodiously seated, not only for Trade, but also for the command of All *Grace*, lying at the bottom of the *Isthmus*, or Neck of Land that joins the *Morea* to the Main-land. But the Inhabitants were chiefly given to Trading, which rendered them very Wealthy. Here were also several Orators and Philosophers residing. On which account it is that St. Paul tells them, (*o*) *ye are Rich, ye are Wise and Honourable*. In this City lived the Famous, or rather In-

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(*n*) Acts 18. 1. (*o*) 1 Cor. 4. 8, 9, 10.

famous Whore, *Thais*, who exacted Part II. ten thousand Drachma's for a single Nights Lodging; which made *Demo- sthenes* cry out, *Nolo tanti emere Peni- tentium*, i. e. *I will not purchase at so Dear a rate, what I must Repent of af- terwards*; a saying spoken by an Hea- then, but which 'twould be very well, if some that call themselves Christians would remember it, and Act accor- dingly. The same Strumpet is said to be the Occasion likewise of the Old By-word,

*Non cuivis homini contingit adire  
Corinthum,*

i. e. 'Tis not for every one to go to  
*Corinth.*

I shall only observe further, that this City is memorable among Heathen Writers for its Citadel *Acro-corinthus*, so called as being built on a very high Rock or Hill; as also for its Insolence to the Roman Legates, which caused *L. Mummius*, thence stiled *Achaicus*, to destroy it. In the burning whereof so many Statues of Gold, Silver, Brass and other Metals were melted down,  
that



Part II. that hence, by a fatal Chance, arose  
 ~~~~~ that famous mixt Metal, called *Corinthian Brass*, esteemed above Gold and Silver, and of which (p) *Josephus* saith the beautiful Gate of the Temple of *Jerusalem* was made. Lastly, the Houses of this City were so neatly built, and beautified with Pillars, that from it the sort of Pillars here used, have been ever since called by the name of *Corinthian Pillars*.

20. *St. Paul* having staid (q) a good while at *Corinth*, takes leave of the Brethren there, designing to sail to *Syria*. In order whereto he goes to *Cenchrea*, the Port or Road for Ships belonging to *Corinth* on the Eastern Bay.

*St. Paul
 takes Ship
 at Cen-
 chrea, and
 sails for
 Jerusalem.
 A. D. 52.*

Here taking Ship, he sails cross the *Archipelago* to *Ephesus*, where he made but a short stay ; telling the Brethren there, upon their using Importunity with him to stay longer, that he must by all means keep the approaching Passover at *Jerusalem* ; after which he would, God willing, return to them again ; which he accordingly did, and

(p) *Joseph. of the Wars of the Jews*, B. 6. Ch. 6.
 P. 934. *L'Estrange's Engl. Ed.* (q) *Acts* 18. 18. 22.
 therefore

therefore I shall defer the Description **Part II**
 of *Ephesus* till then, and at present
 accompany our Apostle, who setting
 sail from *Ephesus*, landed at *Cæsarea* in
Palestine, and from thence went up
 to *Jerusalem*, and kept the Passover
 with the Brethren. A. D. 52.

C H A P. V.

*Of St. Paul's Travels and Voyages
 into Asia, and particularly to
 Ephesus; and from thence into
 Macedonia and Greece, till his
 Fifth Return to Jerusalem, after
 his Conversion.*

ST. Paul having kept (r) the Passover
 at *Jerusalem*, went thence down to
Antioch in *Syria*. And after he had
 spent some time there, he departed and
 went over all the Country of *Galatia*
 and *Phrygia*, in order as they lay in
 his way. And having passed through

I.
 St. Paul
 leaving
Jerusalem,
 comes into
Asia.

(r) Acts 18. 22, 23. and Acts 19. 1

Part II. those upper Coasts, he comes again to *Ephesus* in *Asia*, where he now makes a considerable stay. I shall therefore now speak of *Asia*, and then of *Ephesus*, and the rest of the seven Churches in *Asia* to which the seven Epistles are sent in the Revelation of St. *John*; after which I shall proceed with the Travels and Voyages of our Apostle.

S E C T. I.

Of the Scripture-Asia, and the seven Churches therein, to which the seven Epistles in the Book of Revelation were sent.

2.
of Asia.

A *SIA* in its largest Acceptation denotes the whole *Asiatick Continent*, being the Eastern and Greatest of the three Parts of the old World. In this Sense it is distinguished into two Parts, *Asia the Lesser*, denoting so much as lies between the *Euxine* or *Black Sea* Northward, and the *Mediterranean* Southward; and *Asia the Greater*, denoting all the rest of the *Asiatick Continent*.

Asia the Lesser contained the Provinces of *Bithynia*, *Pontus*, *Galatia*,
Cap-

Cappadocia, Cilicia, Pamphylia, Pisi- Part II.
dia, Lycaonia, Phrygia, Mysia, Troas, ~~~~~
 (all mention'd in the New Testament)
 as also *Lydia*, with *Ionia* and *Æolis*
 (Both included sometimes under *Ly-*
dia,) *Caria* with *Doris* (sometimes in-
 cluded under *Caria*,) and *Lycia*. Of
 these, *Lydia* and *Caria* taken in their
 larger Acceptations, *Mysia* and *Phry-*
gia (including *Troas*, otherwise called
Phrygia minor) made up the Roman †
 Proconsular *Asia*, which has been
 thought by some to be the same as the
 Scripture-*Asia*. But 'tis evident to any
 one, diligently reading the Travels of
 St. Paul in the New Testament, that
Mysia, Phrygia and *Troas*, are by the
 sacred Writer reckon'd as distinct Pro-
 vinces from the *Asia* so called in Scrip-
 ture. Wherefore 'tis with great Rea-
 son taken for * granted by the most
 Judicious, that by *Asia* in the New
 Testament is to be understood *Lydia*
 in its largest Acceptation, or taken so
 as to include *Ionia* and *Æolis*; within

† See Cic. Orat. pro Flacco.

* The only Exception hereto is *Acts* 27. 2. where
 the Coasts of *Asia* may denote all the Coast from *Cæsa-*
rea to *Sidon*, and so along *Cilicia, Pamphylia* and *Ly-*
cia, &c.

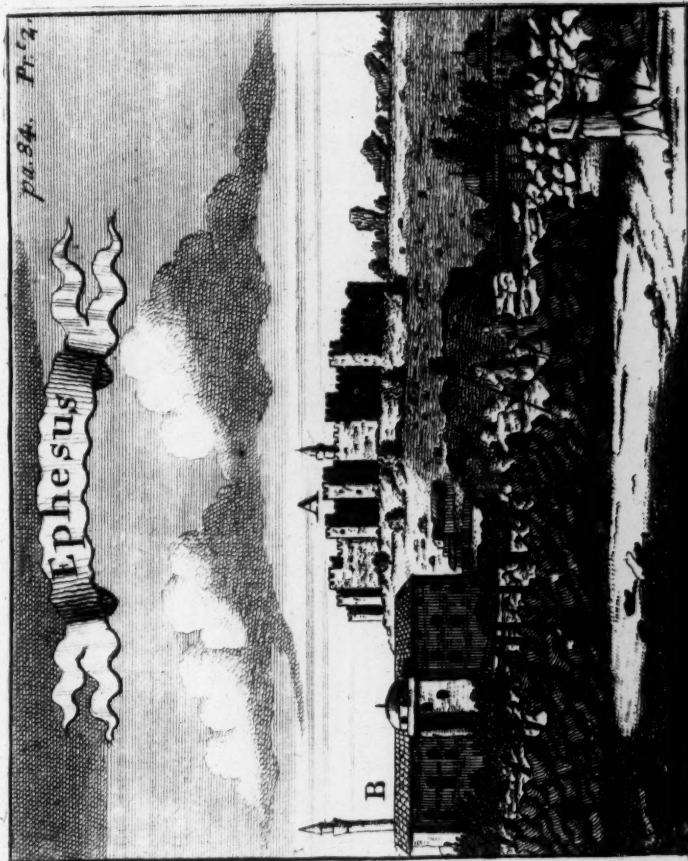
Part II. which compass lay the seven Cities,
 ~~~~~ the Churches whereof are stiled by the  
 sacred Pen man the Churches of *Asia* ;  
 Which I shall now proceed to describe  
 in their following Order, and chiefly  
 from Sir *Paul Rycant*, (s) as to their  
 modern State and Condition.

3.  
 of Ephe-  
 sus.

I shall begin with the Famous City  
*Ephesus*, not only because we left  
*St. Paul* (t) arriv'd here, but also  
 because it is set First in order by the  
 Holy Pen-man (u) *St John*. As to  
 its situation, it lies distant about 45  
*English Miles* South South East from  
*Smyrna*, and about five Miles from the  
 Sea, accounted in antient times for a  
 Maritime Town, by reason of the Ri-  
 ver *Cayster*, which runs by the City,  
 and near to the Sea was capable of  
 receiving the Vessels of those Days.  
 Hence *Strabo* speaking of it, saith,  
 this City has both a Port and Ship-  
 ping belonging to it ; but the Port is  
 very shallow by reason of the great  
 quantity of Mud, which the *Cayster*  
 throws up ; however the City dayly

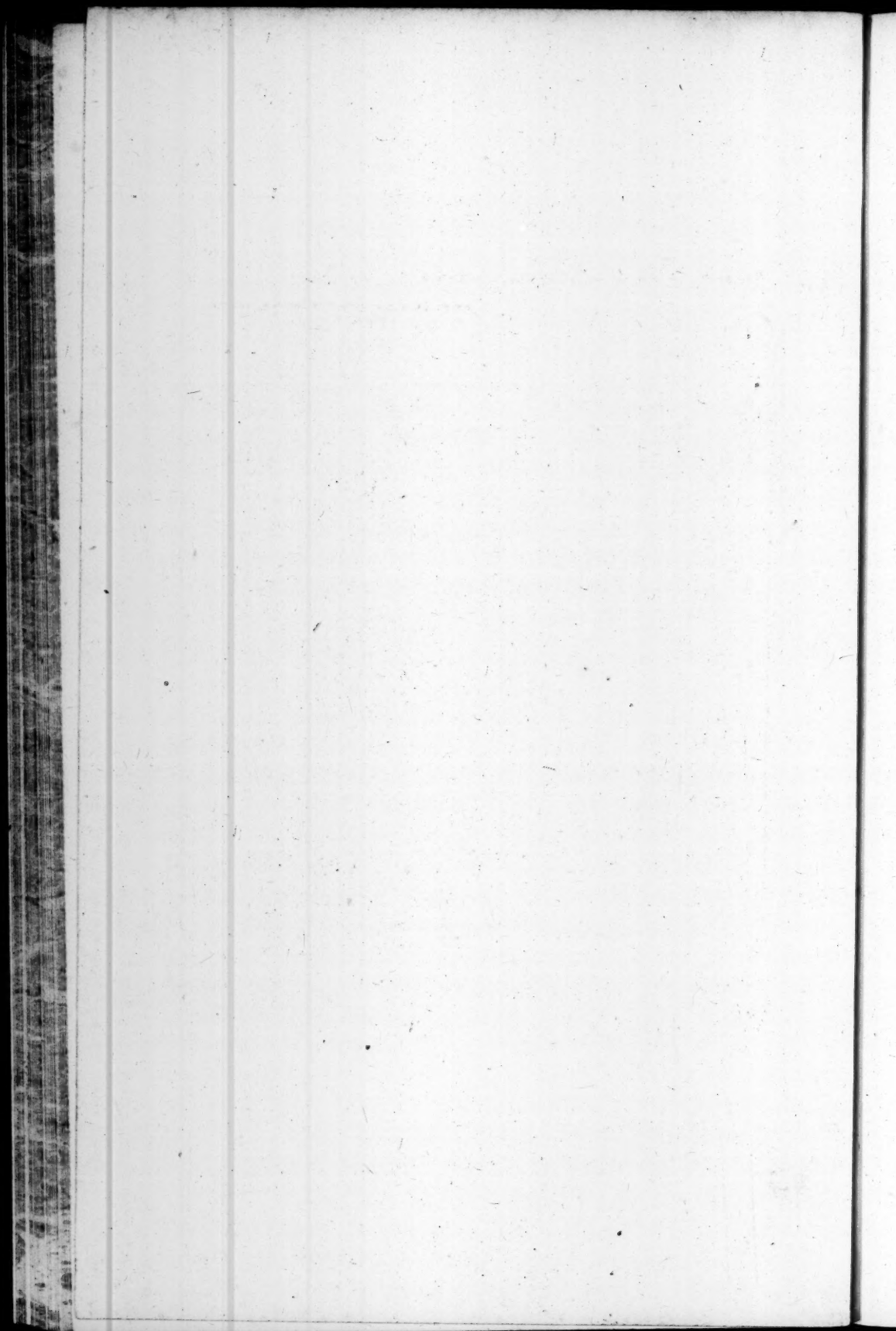
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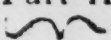
(s) *Present State of Greek Church*, Chap. 2. pag.  
 4<sup>1</sup>, &c. (t) *Acts* 19. 1. (u) *Revel.* 2. 1.



A. The Castle. B. St. John's Church.

Num. 3.



encreases, and is the principal Mart of *Part II.*  
*Asia* on this side of the Mount *Taurus*.   
It is seated on the side of an Hill, having a prospect to the West toward a lovely Plain, water'd and embellish'd with the pleasant Circles of the *Cayster*, which turns and winds so wantonly through this Plain, and with such curious Doublings, as has given occasion to Travellers to mistake it for the *Meander*; which Error may be the more confirm'd by the Name, which the *Turks* give it, of the Lesser *Mendres*. Some Marshes there are not far distant, and yet so far, as that the Vapours of them seem not to reach or corrupt the Air of the City. The Soil produces abundantly Woods of *Tamerisk*, which over-running the Plains, render them delightful to the Eyes of the Beholders.

As to the Dignity of this City, it was the Metropolis of the Proconsular *Asia*, and also the Seat of the Primate of the *Asian* Diocess.

As to its Ornaments, it was most celebrated among Heathen Writers for the Temple of *Diana*, which for its Largeness, Furniture and Workmanship, was esteemed one of the seven



## Part II.

Wonders of the World. It is said to have been four hundred twenty five Foot long, two hundred and twenty Foot broad, and to have been supported with an hundred twenty seven Pillars of Marble, each seventy Foot in height, and twenty seven of them most curiously wrought, and all the rest polished. The Model of it is said to have been contrived by one *Ctesiphon*, and that with so much Art and Curiosity of Architecture, that it took up two hundred Years before it was finished. After it was finished, it was fired seven times; one of which is said to be on the very day that *Socrates* was poisoned; and the last time (when it was set on fire by one *Erostratus*, only to get himself a name,) on the same night that *Alexander the Great* was born, which gave occasion to that witty Scoff, that *Diana*, who was accounted one of the Goddeses of *Midwifery*, could not attend the Preservation of her Temple, being then busied about the Birth of so great a Prince. However, as it is generally said to have been first built by the Warlike Race of Females the *Amazons*; so it is said, after this last burning

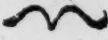
ing, to have been again rebuilt by the large and devout Contributions of the same Sex. But these not being able to raise enough to perfect the Work, *Alexander the Great* proffer'd (as is said) to compleat the Work at his own Expence, on condition that his Name might be entit'led to the whole Fa-brick. But this Offer was handsomely refused by the Complement of a witty *Ephesian*, alledging, *That it was not seemly that one God should contribute to the Temple of another.* Part II.

And as this City was famous in the times of Heathenism for the Temple of *Diana*, so in the times of Christianity it was adorned with a beautiful and magnificent Church, honour'd with the Name of *St John*, who for a considerable time resided in this City, and govern'd the Churches of *Asia*. This Church is still standing, concerning which, and the present condition of the City, take the following Account from *Sir Paul Rycant*, p. 44. &c. of his fore-cited Book.

But nothing appears more remarkable and stately to a Stranger in his near approach to this place, than the Castle on the Hill, and the lofty Fa-

Part II.

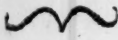
brick of St. *John's* Church, now converted to a *Turkish* Mosque; the biggest Pillar in which is five *Turkish* Pikes and an half in compass, which is upwards of four *English* Yards. These lifting up their Heads amongst other Ruins and humble Cottages of the present Inhabitants, seem to promise that magnificent Structure, which renowned and made famous this City in Antient History. But at the Entrance a person stumbles at Pillars of Porphyry, and finds an uneasy Passage over subverted Temples and Palaces; the memory of what they have been, is not preserved by Tradition; and few or no Inscriptions remain to direct us. Some Marks there are of a Building more ample and stately than the rest, which seem to have been seated in the Suburbs of the City without the Walls, and therefore gives us cause to conjecture it to have been the Temple of *Diana*, the Metropolitan Shrine of all others dedicated to that Goddess, antiently adjoining to the *Ortygian* Grove and *Cenchrian* Stream, where she and *Apollo* were reported in Fables to be born from *Latona*. This probably might have

have been the Temple of that God-  
dess, which (w) all *Asia* and the  Part II.  
World worshipped, and caused that  
Riot and Pother amongst the Silver-  
smiths of this place. Under the Ru-  
ines of this Temple we descended a-  
bout thirty Stairs with Lights in our  
Hands, where we enter'd into divers  
narrow Passages, with many Turnings  
and Windings, that it was necessary  
to make use of a Clew of Thread to  
guide us, which some therefore call a  
Labyrinth: But to me it seemed no  
other than the foundation of the Tem-  
ple, which for Fabricks of that weight  
and magnificence is convenient (as I  
conceive) according to the Rules of  
the best Architecture. The Air below  
was moist, and of a suffocating Heat,  
which nourished Bats of a prodigious  
bigness, which oft-times struck at our  
Torches, as Enemies unto Light, and  
Companions of those Spirits which in-  
habit the *Stygian* Darkness. Not far  
from hence was a stately Lavatory of  
Porphiry called St. *John's* Font, the  
Diameter of which was above seven

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(w) Acts 19. 27.



Part II. Turkish Pikes, wherein (it is reported)  he baptized great Multitudes of Believers. Not far from hence was shewn us the Cave of the seven Sleepers, the Story of which (whether true or false) is yet current through the World, and believed so far by the Christians who antiently inhabited *Ephesus*, that they have erected a Chapel in memory of them, part of which remains unto this Day, and the painting as yet not wholly defaced.

The Theatre is almost wholly destroyed, few Seats being there remaining; and of other Ruines no certain Knowledge can be had; the (x) Inscriptions which I found, being for the most part so disfigured and broken off from the Portals of Gates and Triumphal Arches, as that they can little satisfy any Man's Curiosity.

Over a Gate which appears to have been in the middle of the City, are divers Figures engraven, still plain and not much defaced, which seem to represent the Story of *Hector's* Body

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(x) The Inscriptions, such as they be, are given us in Sir *Paul Ricaut's* Treatise.

drawn about the City of Troy by Part II. *Archilles*; but is without reason fancied by some to be a Description of the first Christian Persecutions. For I having no such strength of Imagination to represent it to me in that Form, and observing likewise that the Stones do not exactly square each with the other, am induced to believe that they were fetched from some other place and fixed there for Ornament in more modern Times. The Aquæduct on the East side, agreeable to the antient Magnificence and Honour of so renowned a City, appears not very Antique, at least seems to have been repaired in latter Times, in regard that some Stones which are found there, are reversed in the Walls, with Inscriptions denoting *Marcus Aurelius*; and therefore seems to have been placed by the *Turks*, as casually they came to hand, at the time that they first took possession of that City, when for some Years it flourished even in their Days, before the *Ottoman* Family became Masters of *Constantinople*, or those parts of the *Lesser Asia*. But now the Relicks of the Gentiles, the Christians, and the Turks, are sub-  
verted

Part II  verted, and lye unknown, and heaped promiscuously together: For the whole Town is nothing but a Habitation of Heardsmen and Farmers, living in low and humble Cottages of Dirt, covered on the top with Earth, sheltered from the extremity of Weather by mighty Masses of ruinous Walls, the Pride and Ostentation of Former Days, and the Emblem in these of the Frailty of the World and the transient Vanity of Humane Glory. For I cannot but with many Reflexions on the Wisdom and Providence of Almighty God, (who casts down one and raises another,) and on the strange Alterations and Metamorphosis of worldly things, take a prospect of this City of *Ephesus*, being as well changed in the variety of Names as of Conditions. For as *Pliny* saith, during the *Trojan* War it was called *Alope*, then *Ortygia*, then *Morgas*, then *Ephesus*, and now by the Turks (*y*) *Ayasaluck*. This place, where once

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(y) Sir *Paul Rycart* tells us, that the *Turkish* Name seems to be derived from 'Αγιος in *Greek*, *luck* being a Termination in *Turkish* of the Abstract, as *ness* in *English*; for instance, *Holy*, *Holyness*, and the like.

Christianity so flourished, as to be a Part II. Mother Church, and the See of a Metropolitan Bishop, cannot now shew one Family of Christians: So hath the secret Providence of God disposed Affairs, too deep and mysterious for us to search into.

The second Church of *Asia*, mentioned by (z) St *John*, is that of *Smyrna*, which (as I am apt to believe, faith (a) Sir *Paul Rycant*) had antiently its chief situation upon, and on the side of the South Hills, which we call the *Wind-mill-hills* over *Santa veneranda*; but being shaken with Earthquakes was afterwards for the convenience of Trade re-edified, for the most part in a Bottom or Level, being removed from a more wholesome Air of a rising Hill (which still retains in its ruinous Foot-steps the marks and remembrances of its antient Glory) to a place of Bogs and Fens, which in the Autumn evaporated those Fumes and Atoms, which engendred malignant Feavers, and proved most fatal to *English* Bodies; though now

4.  
of Smyrna.

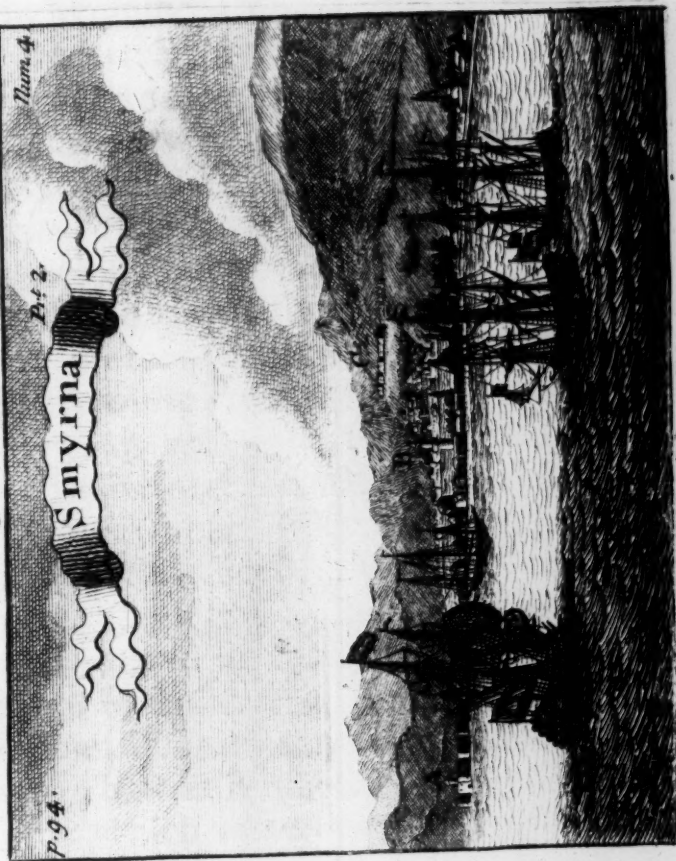
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(z) Revel. 2. 8. (a) *Present State of the Greek Church*, Cap. 2. pag. 33, &c.



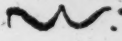
Part II. for some Years past, the lower parts  
 being inhabited, the Ditches drained,  
 and the Bogs turned into Gardens,  
 and the Air purified by the Fire and  
 Smoak of many Inhabitants, this place  
 cannot, in my Opinion, be esteemed  
 less healthful than any other Maritime  
 City in the *Levant*. This City is still  
 the most happy and flourishing of all  
 the other Sister-Churches, having still  
 the Honour to be a Metropolis, and to  
 rule over those which were formerly  
 Co-equals with it. The convenience  
 of its Port and Harbour (being one of  
 the finest Bays in the World) caused  
 the Christian Merchants to chuse it for  
 the chief Scale of the *Turkish* Empire;  
 whose Trade encreasing, and thereby  
 the Customs of the *Grand Signior*, it  
 began in these late Years to be taken  
 notice of by the principal Ministers of  
 State, and to acquire a Renown above  
 all the Cities in the *Lesser Asia*. For  
 this cause the famous Vizier *Achmet*,  
 Son of *Kuperlee*, cast his Eyes upon it,  
 and understanding in what manner  
 this City was neglected, how its anti-  
 ent Buildings and Royal Structures  
 were destroyed, its Aqueducts decay-  
 ed, and no Publick Edifice remaining  
 agreeable

A. The Fort. B. Smyrna City. C. The Castle.



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agreeable to the State and Glory of such Part II  
 a Mart and Emporium famous through   
 the World, was moved to take a Resolution to restore in some measure the  
 pristine Magnificence of this City. Which undertaking to do at his own  
 Charge and Expence, he erected a stately \* *Befasteene*, (which is a place where  
 Shops are kept, like our *Exchange*;) a sumptuous *Chane* with a Bagnio and  
 Stables belonging to it, all built of Free-Stone and covered with Lead, except  
 the Stables, (which Stones were brought from the antient Ruins of the  
 old *Smyrna*;) and also formed and raised a handsome Structure for the  
 Custom-house upon Piles of Wood, within the Sea. For convenience of  
 all which, he erected a stately Aquæduct, and joined so many Streams of  
 Water into one Current, that not only the new Buildings were supplied  
 therewith, but also (besides Ten old Fountains which were dry, but again

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\* A *Befasteene*, seems to be the same which is termed a *Bazar* by Mr *Maundrel*, and a *Chane* the same which Mr. *Maundrel* writes a *Kane*, telling us withal, that it is a certain Publick Lodging, founded in Charity for the use of Travellers. See his Journ. from *Aleppo*, &c. pag. 2.

repaired)



Part II. repaired,) seventy three new Fountains were aded to this City: So that whereas formerly some Houses were forced to fetch their Water from far, now every Family is well accomodated, and every Street as well supplied therewith, as most Cities are which are seated in the great Continent of *Asia*. All which was finished and compleated in the year of our Lord 1677.

This is the present State and Condition of *Smyrna* in these Modern times: How it was antiently, we shall best understand from History, and from the Remains of Antiquity; of which few are discernable, as namely the Theatre which was about the Year 1675 wholly ruined by the *Turks*, and the Stones carried down to raise the new Edifices. At the destruction whereof it is observable, that in the midst of one of the main Walls there was found enclos'd about a Bushel of Medals, all of the Stamp of *Galiennus* the Emperour; of which I my self procured some, judging that this Theatre, which was almost as ancient as the City it self, might be repaired afterwards by *Galiennus*; and this Copper Coin there inclosed in memory of this

this Emperour, that future Ages might Part II.  
acknowledge him to have been the Builder of that statly Fabrick, when-  
soever Time or Enemies should bring it to destruction. Over the Gate of  
the upper Castle on the Hill, the *Roman* Eagles continue still engraved;  
and not far from thence is the Tomb of *Polycarpus*, one of the first blessed  
Martyrs of the Gospel of Jesus Christ, who was put to death in the Theatre.  
At the Gate of this Castle we speak of, there is a great Head of Stone immu-  
red in the Wall, something resembling the Head of an *Amazon*, which the  
*Turks* call *Coisada*, and thereof have this Story: That in antient times the  
*Archipelago* or *Ægean* Sea, was once firm Land; but when *Alexander the*  
*Great*, intending to make his Conquest as far as the *East-Indies*, was refused  
passage through the Countries of this *Coisada*, to whom the *Archipelago*, then  
firm Land, was subject; he in revenge cut that Neck of Land, which we call  
the *Hellespont*, and thereby let in the *Propontis* and *Euxine* Sea into her  
Country, which made such a Deluge and Inundation, as ever after over-  
whelmed that vast Tract of Land,

H

which

Part II. which now makes a Sea, leaving only  
 some few Isles, which were the tops  
 of Mountains, and make up all those  
 Islands which we find in the *Archipela-*  
*go*. And thus much we are assured  
 from a piece of *Turkish* History : But  
 it matters little, what the *Turks* report  
 or write in these cases, for it is more  
 probable, that that Woman which the  
*Turks* call *Coidasa*, was that great *A-*  
*mazon Smyrna*, which *Strabo* saith gave  
 the Name to this City, whose Face  
 may be that which we find enstamp-  
 ed on Medals with the Inscription of  
*Σμυρνείων*.

The People which built this City,  
 came from *Ephesus*, and dispossessed  
 the *Leleges* of their Habitation (as  
*Strabo* reports;) afterwards the *Lydians*  
 demolished the Buildings; so that for  
 the space of four hundred Years it  
 was inhabited rather like a Village  
 than a City, until *Antigonus* and  
 after him *Lyfimachus*, restored it to its  
 antient Splendor. The City was  
 chiefly built on the side of the Hill;  
 and it is now evident, since the great  
 Ruins round the Town were digged  
 up to supply the new Buildings with  
 Stone, that all those Ruins on the  
 East-

East-side of the River *Meles*, were no other than Temples and burying Places of the Dead : and particularly that which we call the Temple of *Janus* ; which being demolished, proved no other than a Vault full of Sepulchres, and might become the Bodies of the Monarchs and Princes of this Contry. I once believed it to be the *Homerium*, or the square Porch which (*Strabo* saith) was dedicated to *Homer* ; (to whose Birth this place is the first of the seven, which lays claim,) but my Eyes have evinced the contrary, and it may rather be that large Porch, which we find situated on the Hill near to the Castle.

The third Epistle in the *Revelation* (b) of St. *John* is directed to the Church of *Pergamus*, called by the Turks *Pergam* (as Sir *Paul Rycant* (c) informs us) lying about sixty Miles Northward from *Smyrna*, once the Regal City over the Provinces of *Mysia*, *Æolis*, *Ionia*, *Lydia* and *Caria*, and afterwards bequeathed to the *Roman* Empire by the Will and Testa-

S.  
Of Perga-  
mus.

(b) Rev. 2. 11. (c) *Present State of Greek Church*, pag. 78, &c.



Part. II. ment of *Attalus* the last King thereof.

~ That which I observed of the City *Pergamus* (saith my Author) as it now stands at present, is this, that its situation is on the side of a Hill, which *Strabo* saith is in a Conical Form, having a prospect unto a pleasant and fruitful Plain, watered by the River *Caicus*, and abounding with all sorts of Fruits. The Earth also yielding with little pains or industry, causes the People to become lazy and negligent; which manured with the same care as is practised in the like naturally happy Countries, would prove one of the most fertile Gardens and Paradises of the World. For from the top of that small Hill, which over-shadows the City (small, I say, in respect of the adjacent Mountains) on which stands an antient Castle, or rather the Walls thereof ill repaired, so pleasant a prospect discovers its self on all sides of the Plain, as for some time may well entertain the Eyes of a Stranger with great delight. The Inhabitants being slothful and abhorring Labour, addict themselves principally to Thefts and Robberies, being more pleased to seize a Booty in their Plains with  
 Rapine

Rapine and Violence, than with honest and religious Labour to purchase their Bread by turning up the rich Clods of their native Soil ; by which means this City goes more and more to decay and ruine, merely for want of Industry. So that whereas about ten Years past, there were fifty-three Streets of this Town inhabited, there are now only twenty-two frequented ; the others are deserted and their Buildings go to ruin. Here are still many Remains and Appearances of antique Buildings, such as vast Pillars of Marble subverted. One place seems to have been the Palace of the Prince, still conserved by Columns of Polished Marble, which like Buttresses support the Wall for at least fifty Paces in length. There are also the Ruins of several Churches ; one of which more spacious and magnificent than the rest, is by Tradition of the *Greeks* of that Country reported to have been dedicated to St. *John*, and to have been the Cathedral of that City. Several other Churches are possessed by the *Mahometans* and employed to their superstitious Devotion, amongst which (as reported by the *Greeks*, and confessed

Part II. fessed by the *Turks*) there are two ;  
 one antiently dedicated to St. *John*,  
 and another to St. *Demetrius*, both  
 which the *Turks* have relinquished ;  
 the first because (as report goes) the  
 Walls fall as much by Night as they  
 are built by Day ; and the other be-  
 cause the Door of the *Menarch* or  
 Steeple, which above, where they call  
 to Prayers, points always towards  
*Mecha* (which is to the South-east,)  
 did in a miraculous manner, after it  
 was built, turn it self to the North, to  
 which Point that Door now looks ;  
 of which I my self have been an Eye-  
 witness : But what Deceit may have  
 been herein contrived by the *Greek*  
*Masons*, I am not able to aver. There  
 are also vast Ruins without the City,  
 of arched Work ; and some Remain-  
 ders of a Theatre ; but there wanting  
 Inscriptions and Tradition of the In-  
 habitants to direct us, we were whol-  
 ly in the Dark, and could make no  
 certain Conjectures or Judgment of  
 what they might have been : Only it  
 is probable, that such vast Piles of  
 Building are the Relicks of publick  
 Edifices. Through the upper part of  
 this City of *Pergamus* runs a very plen-  
 tiful

tiful Stream of Water, which in many Places is honour'd by Antiquity with magnificent Arches in form of a Bridge; and this Stream I apprehend to have been named *Selimus*. It is observable that in the City are many Vaults under Ground, almost under every House and under every Street, which must have been either Cisterns or Conveyances for Water. And thus much shall serve to have spoken of *Pergamus*.

The Fourth Epistle (*d*) in the Book of *Revelation* was sent to the Church of *Thyatira*, which (*e*) on account of Likeness of Name is by the Christians commonly taken to be the same with the City called by the Turks *Tyria*, about twenty five Miles distant from *Ephesus*, but falsely; this lying quite another way from the place where (according to the Accounts given of it by Antient Authors) *Thyatira* lay, and where Sir *Paul Rycant* happily found its Remains; concerning which he gives this Account (*f*).

6.  
Of Thya-  
tira.

(*d*) Revel. 2. 18. (*e*) *Present State*, &c. p. 54.  
(*f*) *Pres. State*, &c. pag. 70, &c.



Part II. Being satisfied that *Tyria*, so called  
 by the *Turks*, could not be *Thyatira*,  
 we passed on S. E. from *Pergamus*  
 through the Plains, with hopes to find  
 some Ruins on the North side of the  
*Phrygian* River, (which is the (g) *Her-*  
*mus*; and being guided thereunto by  
*Ferrarius*, who placed *Thyatira* be-  
 tween *Sardis* and *Pergamus*, viz. thir-  
 ty Miles from the first, and 58 Miles  
 from the latter Southward; and taking  
 likewise direction in our Journey from  
*Strabo*, who says, from *Pergamus* to-  
 ward the South is a Ridge of Hills;  
 on the other side of which, in the way  
 to *Sardis*, stands the City *Thyatira*, a  
 Colony of the *Macedonians*. In this  
 Journey, when we supposed our selves  
 to draw near to the place which we  
 searched for, we made enquiry of the  
*Turks* for antient Ruines, who direct-  
 ed us to a certain place, which they  
 call *Marmor* or *Marble*, called so from  
 the large Quarries of Marble which a-  
 rise there, and are the finest and whi-  
 test Veins that ever I beheld; Of  
 which there remained certain ruined

Houses ; bnt they were so evidently Part II.  
Modern, that they looked nothing  
like the Antient *Thyatira*, but rather  
the Subversion of some *Turkish* Build-  
ings ; which, as we understood after-  
wards, had been deserted by its Inha-  
bitants , and that they removed thence  
to a more commodious Situation not  
far distant, which they denominated  
from the White Marble Rocks of their  
old Habitation, calling it *Akbisar*, or  
*White Castle*.

To that place thence, being about  
five *English* Miles, we bended our  
Course, and found it a City well inha-  
bited, and considerable for the Trade  
of Cottons. At our entrance into this  
City, casting our Eyes on Pillars and  
broken Stones with rare Sculptures,  
and on certain Inscriptions, which at a  
distance were so fair that they seemed  
almost legible ; we immediately ap-  
prehended, that this must have been  
the ancient *Thyatira* : Farther Enquiry  
gave light to our Conjectures, and  
changed our probable into Arguments  
of Demonstration. For entring now  
within the Gates of the Town, and  
espying carved Works in Stone more  
antique than the *Turkish* Nation it self,  
and

Part II. and better polished than what was ever effected by their Art and Industry, we immediately concluded, that we had certainly found that of which we had been so long in quest; the which was more assuredly confirmed so soon as we read an Inscription, which we took for a Pedestal of a Pillar in the midst of the Market-place, which served to support the new Building. The Inscription in *English* begins thus; *The most potent Council of the Thyatirenians, &c.* This Inscription, wherein *Thyatira* is named, put us beyond all doubt of having found the City for which we looked, and gave us encouragement to make further examination herein: So that proceeding forwards we found the Stone of a Sepulchre, of which a Tanner made use, fill'd with Hides and Lime, and on which there was an Inscription, wherein there was mention likewise made of the *most Potent and most Great City of the Thyatirenians*. We found also on a large Sepulchre placed in an open Court belonging to a *Turk* of Quality, another Inscription, wherein is mention made of the *most excellent City of the Thyatirenians*;

*tirenians* ; with others to the same purpose (b). Part II.

The City of *Akbisar* which now on assurance we may adventure to call *Thyatira*, is situated near to that River, which *Pliny* calls the *Lycus* ; which though it waters not the Town, yet it improves and makes plentiful those pleasant Plains, through which it runs. But for the Town it self, it receives so full a Stream from a neighbouring Hill, as is divided (according to the report of the Inhabitants) into three thousand seven hundred Rivulets ; so that every House flows, and every Street is supply'd with full Channels of delightful and Chrystalline Waters, cool and sweet to the tast, and light on the Stomach. And besides all the Air is wholesome, and the Country round rich and delightful, and in all points agreeable to the Foundation of so renowned a City ; which causes it likewise in our days to flourish with Trade, and to be more happy than her other desolate and comfortless Sisters.

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(b) The Inscription may be seen at large in Sir *Paul Rycaut's* Treatise, referr'd to, pag. 73 to 78.



Part II. The Church mention'd fifth (i) in  
 order by St *John*, as that of *Sardis*,  
 7. seated on the *Pactolus*, and the Royal  
 of *Sardis*. City of the Kings of *Lydia*, and so of  
*Cræsus* the last *Lydian* King, who was  
 conquer'd by *Cyrus* the first *Persian* Em-  
 perour. In the time of *Xerxes*, being  
 taken by the *Greeks*, it so startled him,  
 that he commanded one of his Atten-  
 dants to say aloud every day whilst he  
 was at Dinner, \* *The Grecians have ta-*  
*ken Sardis*, continuing that *Memento*  
 till it should be recovered. Being o-  
 verthrown by a most terrible Earth-  
 quake, it was re-edify'd at the cost of  
*Tiberius*, continuing long after the  
 Metropolis of the Province of *Lydia*.  
*Strabo* tells us, that it was a Great and  
 Antient City, and yet of later Date  
 than the State of the *Trojans*. It had  
 in his time a Castle well fortified, the  
 Mountain *Tmolus* hanging over the  
 City; on the top of which was erect-  
 ed an high Tower of White Stone,  
 built after the *Persian* manner: from  
 whence is a pleasing Prospect over all

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(i) Rev. 3. 1. \* Dr. *Heylin* observes hereupon,  
 that the like Course was taken by the Parliaments of  
*France*, as long as *Calais* remained in the hands of the  
*English*. *Cosmogr.* pag. 660.

the adjacent Plains; and thence also you may take a view of the *Cayster*. Out of the *Tmolus* flows the *Pactolus*, whose Streams of antient times carried great Flakes of Gold with its Current; from whence *Cræsus* and his Ancestors amassed their Riches: But now the Springs of Gold are failed. The Rivers *Pactolus* and *Hylas* fall into the *Hermus*, and afterwards those three joined with more ignoble Streams, empty themselves into the *Phocian* Sea, now called *Fogia*, or rather *Fochia*. But Sir *Paul Rycant* (*k*) tells us, That whatsoever this City was in former days, it is now only a poor Habitation of Shepherds, living in low and humble Cottages; howsoever the antient Pillars and Ruins lift up their Heads, as unwilling to lose the Memory of their Antient Glory. This City is also seated at the Foot of the *Tmolus*, as *Strabo*, before-mentioned hath well described it. The Castle, which is erected on a high and steep Mountain, is very difficult to ascend, and almost unaccessible by force of Arms. But

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(*k*) *Pref. State of Greek Church*, pag. 75-78.

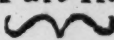
being

Part II. being on the top, there appears the  
 ~~~~~ most pleasant Prospect that ever my  
 Eyes beheld, to which the *Pactolus*
 gives a wonderful Embellishment,
 which turns and winds so delightfully
 through all the Plains, watering all
 parts about in that manner, as to make
 that Country exceeding fertile and
 rich, and from thence might give oc-
 casion of that Saying, that the *Pactolus*
 ran with Golden Streams.

8.
 of Phila-
 delphia.

The Church mention'd by St. *John*
 (1) in the sixth place is that of *Phila-*
delphia, honoured formerly with the
 Dignity of a Metropolitan, as well as
Sardis and *Thyatira*. The Reason
 whereof (for otherwise it was contrary
 to the Practice both of Church and
 State, to have in one Province more
 than One Metropolis,) is thought to
 have been the Respect had to these
 several Churches, in regard to their
 Primitive Antiquity and Foundation
 by St. *John* the Apostle, as it was ge-
 nerally believed. This City lies about
 twenty-seven Miles to the South East
 from *Sardis*, as Sir *Paul Rycant* (m)

(1) Rev. 3. 7. (m) Pref. State, &c. pag. 73. &c.
 in-

informs us, who adds, that it is Part II.
now inhabited by the *Turks*, and by 
them called *Ala shakir* or the *Fair City*,
still retaining the Form of a City with
something of Trade to invite People
to it, being the Road of the *Persian*
Caravans: Though the Walls which
encompass it are decayed in many
places, and according to the Custom
of the *Turks* are wholly neglected. Be-
sides which there is little of Antiqui-
ty remaining, unless the Ruins of a
Church dedicated to *St. John*, made a
Dunghill to receive the Off falls of
dead Beasts. However God has been
pleased to preserve some in this place
to make profession of the Christian
Faith; for it being inhabited by many
Greeks, it is adorned with no less than
twelve Churches; of which *St. Mary's*
and *St. George's* are the chief, which
we visited: There the chief *Papa's* pre-
sented before us some Manuscripts of
the Gospel, pretending them to be very
Antient; but we could hardly be per-
swaded to believe them so, because
the Gospel of *St. John*, as the prime
Apostle of *Asia*, was prefixed in the
first place, and because the Chapters
were not disposed in the due form
and

Part II. and order, but according to the Method observed in their Missals.

The situation of *Philadelphia*, is on the rising of the Mountain *Tmolus*, having a pleasant prospect on the Plains beneath, well furnished with divers Villages, and watered (as I take it) by the *Pactolus*. The only Rarity which the *Turks* show in that place to Travellers, is a Wall of Mens Bones, which they report to have been erected by the Prince which first took that City, who having slaughtered many of the besieged in a Sally, for the Terrour of those which survived, raised a Wall of their Bones, which is so well cemented and the Bones so entire, that I brought a piece thereof with me from thence.

The last of the seven Churches of *Asia*, mentioned by St. *John* (n) is that of *Laodicea*, which (*Strabo* tells us) being afore but a small place, grew great and considerable in his own and the fore-going Age. Sir *Paul Rycant* (o) gives us this account of it. *Laodicea* is another of those Cities, which

(n) Rev. 3. 14. (o) *Present State of the Greek Church*, p. 55---64.

is also forgotten in its Name, and overwhelmed in its Ruins; and yet we certainly discover'd it about four days Journey South-East from *Tyria*, (p) a City about twenty five Miles from *Ephesus*, and commonly mistaken, by reason of the likeness of Names (as has been before observed) for *Thyatira*. Part II.

The first place, which we imagined might be *Laodoea*, was a City called by the *Turks*, *Dingizlee*; being so esteemed by the *Greeks* who there inhabit, and are not above forty in number, where they have a little Church. But little Credit are we to give unto them concerning the antient condition of their Nation; for they who are in those parts, and have lost their own Language, and speak and understand no other Tongue than the *Turkish*, are not competent Judges of the Antiquities, which extend themselves beyond the time of the *Turks*. Howsoever the situation of that place, which is exceedingly pleasant, and not far distant certainly from the true *Laodicea*, might

(p) Ibid. pag. 54.

Part II. yield us reason sufficient to enquire for it in that City, which is planted with all sorts of Fruit-trees, water'd with plentiful Streams, and abounds with all Provisions either necessary or convenient for Livelihood ; so that the *Turks* compare it with the Air and Fruitfulness of *Damascus*. The outward Walls are ancient, but neglected, after the *Turkish* Custom ; the City within built low, after the modern fashion of that Country, and is chiefly maintained by a Trade of *Bogafines*. Some few Churches there are, which appear to have been built by the Christians, now converted into Mosques ; so that nothing appear'd in this case which could induce us to concur in Opinion with the *Greeks*, that this place was *Laodicea*. But being inform'd by *Turks* of certain Ruins about four Miles distant from thence, called by them *Eski hisar* or the *Old Castle*, Curiosity led us thither ; where being entered, we found a City of a vast Circumference, subverted and overthrown, situated on three or four small Hills. What we had first sight of, was an Aquæduct which guided us to the rest : beneath which was a River, which

which I call the *Lycus*, nourish'd with Part II.
two other Streams, which I call *Aso-*
pus and *Caper*, that so the Situation may
agree with the Description which *Pli-*
ny gives of it. This certainly can have
been no other than the ancient *Laodi-*
cea, according to the Description of
Geographers, anciently called *Diospo-*
lis. Here within we found, besides a
multitude of other Ruins, three large
Amphitheatres and a *Circus*; the three
were of a round Form, consisting of
about fifty Seats one above the other,
the Stones of which were not much
displaced. The *Circus* was long, and
at the end thereof was a Cave, where
the wild Beasts were kept, designed for
the *Roman* Sports, over the Mouth of
which was an Arch, with an Inscripti-
on (q) to the Emperor *Vespasian*. Ma-
ny other Ruins there were of mighty
Fabricks, of which we could receive
no Knowledge, nor make Conjectures,
nor could we be guided by Inscripti-
ons; for Time and Earthquakes had
so strangely defaced all things, that
besides the Theatre there scarce re-

(q) The Inscription may be seen at Large in my Au-
thor, pag. 61.

Part. II. main'd one Stone upon the other. It
 ~~~~~ seems that this City suffer'd much by  
*Mithridates Eupator*; yet the excellen-  
 cy of the Soil, and the Riches of the  
 Citizens, quickly repaired the Dama-  
 ges, and restor'd it again to its pristine  
 Happiness: For, as I said, the situati-  
 on of it is elevated on two or three plea-  
 sant Mounts rather than Hills, which  
 over see the most rich and delightful  
 Plains of all *Phrygia*. It hath to the  
 North the Mountain *Cadmus*, being  
 distant (as may be conjectured) about  
 ten *English* Miles, from whence the  
*Lycus* hath its Source, and overflows  
 those Pastures round about; which in  
 the time of *Augustus Caesar*, bred nu-  
 merous Flocks of Black Sheep, which  
 for the fineness of the Fleece, far  
 exceeded the *Milesian* Wools. And  
 thus the Riches of their Woolen Ma-  
 nufacture being added to the Dona-  
 tive of two thousand Talents, which  
*Hiero* bequeathed to that People,  
 might be a considerable Revenue to  
 the Publick, and serve to raise them  
 out of the Dust, when overthrown by  
 Earthquakes. For when *Nero* was the  
 fourth time Consul, *Laodicea* (saith  
*Tacitus*) was then sorely shaken by  
 an

an Earthquake, (the Fate of most of Part II. the great Cities of *Asia*;) which notwithstanding was re-edified by the Puissance of its own Riches; but relapsing again into the same Calamity, was deserted by its Inhabitants, and became irrecoverably lost, not only as to its pristine Condition of Prosperity, but also to its very Name, having now no other Existence or Being, than what Wise and Learned Men have conserved in the Histories thereof.

## S E C T. II.

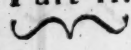
*Of St. Paul's Voyages and Travels from his leaving Ephesus, till his coming to Jerusalem.*

**H**AVING thus given an Account of the Seven Churches in *Asia*, to which the seven Epistles recorded in the Revelation of *St. John*, were sent by God's immediate appointment, I shall now proceed with the Voyages and Travels of *Paul*, whom we left preaching at *Ephesus*; where having staid two (r) Years and upwards, af-

I.  
*St. Paul  
departs  
from E-  
phesus into  
Macedo-  
nia.*

A. D. 52,  
53; 54.

(r) *Acts* 19. 10.

Part II.  ter the Uproar (s) occasion'd by *Deme-  
trius* the Silver-smith was ceased, he  
called to him the Disciples, and em-

A. D. 55. bracing them, took his leave of them,  
and so departed for to go into *Mace-  
donia*, the several parts whereof he  
probably at this time went over,  
thereby preaching the Gospel round  
about from *Jerusalem* to (t) *Illyricum*.

2. For *Illyricum* was a Province lying to  
the N. and N. W. of *Macedonia*, a-  
long the Eastern Coast of the *Adria-  
tick* Gulf or Gulf of *Venice*. It was  
distinguished into two Parts; *Libumia*  
to the North, where now lies *Croatia*;  
and *Dalmatia* to the South, still re-  
taining the same Name, and being the  
Country to which *Titus* went, as *St.*  
*Paul* informs *Timothy* in his 2d Epistle  
to him, *Ch. 4. v. 10.*

3. When *St. Paul* had gone over those  
Parts, he came into *Greece*, a Country  
renowned throughout the ancient  
World for Learning and Arts, inso-  
much that they divided Wisdom a-  
mong themselves, looking upon it as  
if it belonged only to them, and hence

*St. Paul  
comes into  
Greece.*

A. D. 55.

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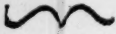
(s) Acts 20. 1. (t) Rom. 15. 19.

stilling all other Nations *Barbarians*. Part II.  
 To this St. Paul alludes, when he saith (u), *I am a Debtor both to the Greek and to the Barbarian, to the Wise and to the Unwise*. As to the Signification of the Name or Extent of Greece, it was used by common Writers to denote *Macedonia, Epirus, Thessaly, Hella*, or *Greece properly so called*, and the *Peloponnese*, now *Morea*. But the Romans distinguished all these only into Two Provinces, viz. *Macedonia* and *Achaia*; under the former of which they comprehended *Epirus* and *Thessaly*; under the latter, *Greece properly so called*, and the *Peloponnese*. Now the Word *Greece*, (as it is taken in the Old Testament in the largest Sense so as to include *Macedonia*, so) in the New Testament it is plainly taken exclusively of *Macedonia*, and as equivalent to *Achaia* in the Roman acceptation of it; that is, so as to include not only *Greece properly so called*, but also the *Peloponnese*, wherein lay *Achaia Propria*, and the City *Corinth* stood, which St. Paul is supposed to have vi-

4.  
 Of the Extent of Macedonia and Achaia or Greece in the acceptation of the N. T.

(u) Rom. I. 14.



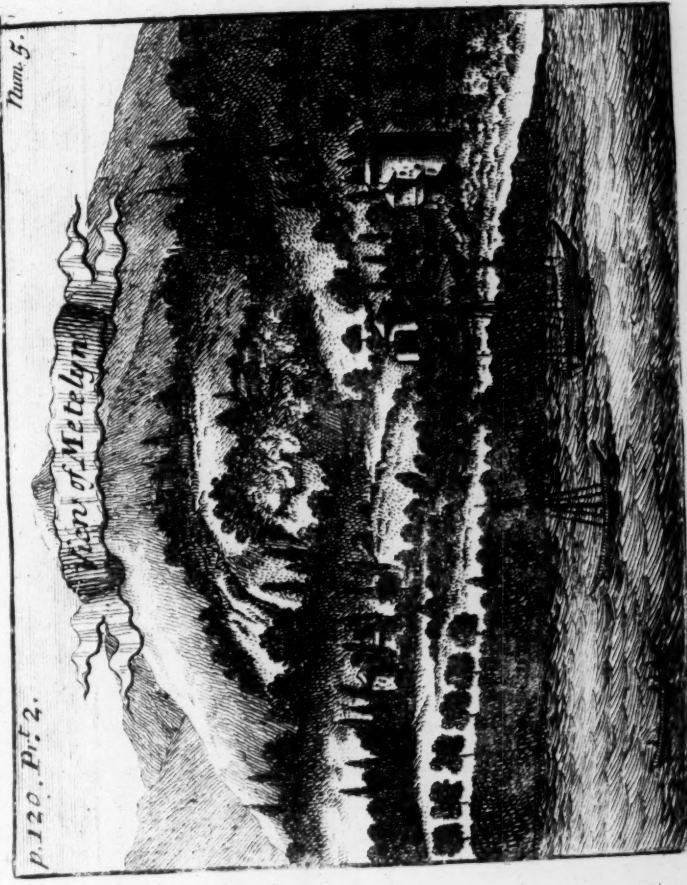
Part II.  fited during his three Months stay at this time in *Greece*.

5. *St. Paul comes to Affos in the Asia-tick Continent.* *St. Paul* being after this (w) resolved for *Syria*, and understanding that the Jews had a design to kill him by the way, he altered the Course of his Journey, not going the direct way out of *Greece*, but returning through *Macedonia* to *Philippi*, and sailing thence to *Troas*; whence after a Weeks stay he went by Land to (x) *Affos*, a Sea-port Town at the South West part of the Province of *Troas*, and lying over-against the Isle *Lesbus* or *Metelin*; which therefore *St. Paul* touched at next.

6. *St. Paul sails to Mitylene.* For *St. Paul* taking shipping at *Affos* came to (y) *Mitylene*, one of the principal Cities of the Isle *Lesbus*, and which in time became the most considerable, so as to give name long since to the whole Isle, hence called now a-days *Metelin*. It is reckoned to be about seven Miles from the Main-land of *Troas*, and to be one of the largest Isles in the *Archipelago*; upon which account, as also of its Situation near

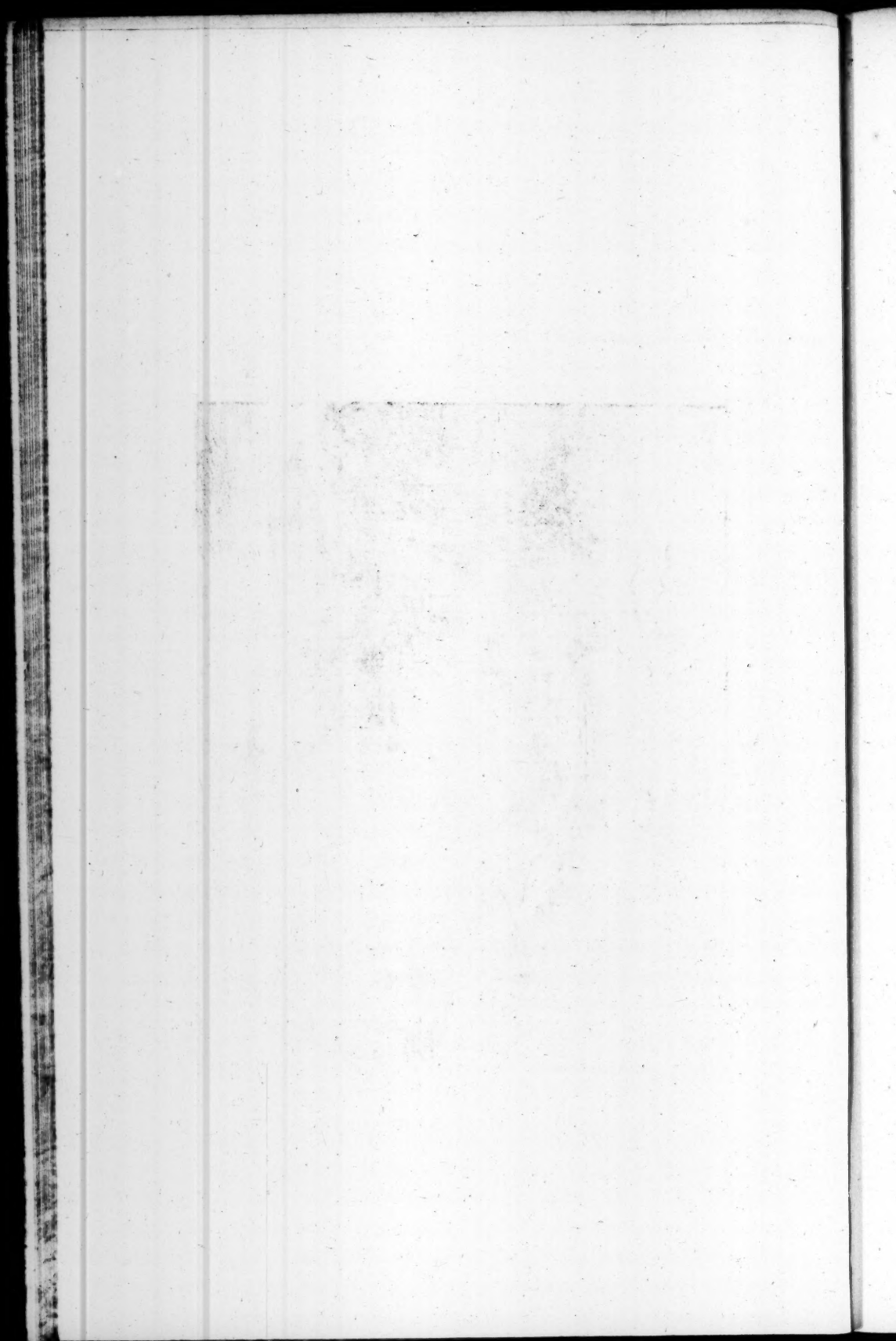
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(w) Acts 20. 3—6. (x) Acts 20. 13. (y) Acts 20. 14.



Num. 5.

p. 120. Pl. 2.



the Mouth of the *Hellespont*, 'tis thought Part II.  
 (z) worthy of a Fortrefs, and the Defense of the *Ottoman* Sword. It is memorable for the many eminent Persons, which it has produced, as *Sappho*, the Inventress of *Sapphic* Verses, *Alcæus*, a famous *Lyric* Poet, *Pit-tacus*, one of the seven wise Men of *Greece*, *Theophrastus*, that noble Physician and Philosopher ; to which may be added *Arion*, the celebrated Musician. As for the City *Mitylene*, 'tis seated on the East-side of the Island, in a Peninsula, with a commodious Haven on each side.

Sailing from *Mitylene*, St. Paul came the next Day (a) over-against *Chios*, an Isle also in the *Archipelago*, next to *Lesbos* or *Metelin* both in situation and bigness ; whence also this Isle is esteemed (b) by the *Turks* worthy of a Fort. Its chief Town is of the same Name, and both now a-days commonly termed *Scio*. This Isle lies over-against *Smyrna*, and is reckoned not above four Leagues distant from the

7.  
To Chios.

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(z) Rycaut's *Present State*, &c. p. 337. (a) *Acts* 20. 15. (b) *Present State of Greek Church*, p. 337.  
*Asiatick*



Part II. *Asiatick* Continent. We are informed by (c) Sir Paul Rycant, that in no place of the *Turkish* Dominions do the Christians enjoy more Freedom in their Religion and Estates, than in this Isle ; to which they are entituled by an antient Capitulation made with *Sultan Mahomet II.* to whom they surrender'd themselves on Composition and Articles of Liberty, and of enjoyment of their Estates ; which to this Day is maintained so faithfully that a *Turk* cannot strike or abuse a *Christian* without severe Correction. Here the Men wear Hats and Cloaths almost after the *Spanish* Mode ; carry the Crucifix in Procession through the Streets, and exercise their Religion with all Freedom. This Island produces the most excellent (d) Mastich in the World ; and I think (saith my Author) there is no place where it is so good, and in so great abundance ; and herein they pay their Tribute to the Grand *Seignior*. In this place both

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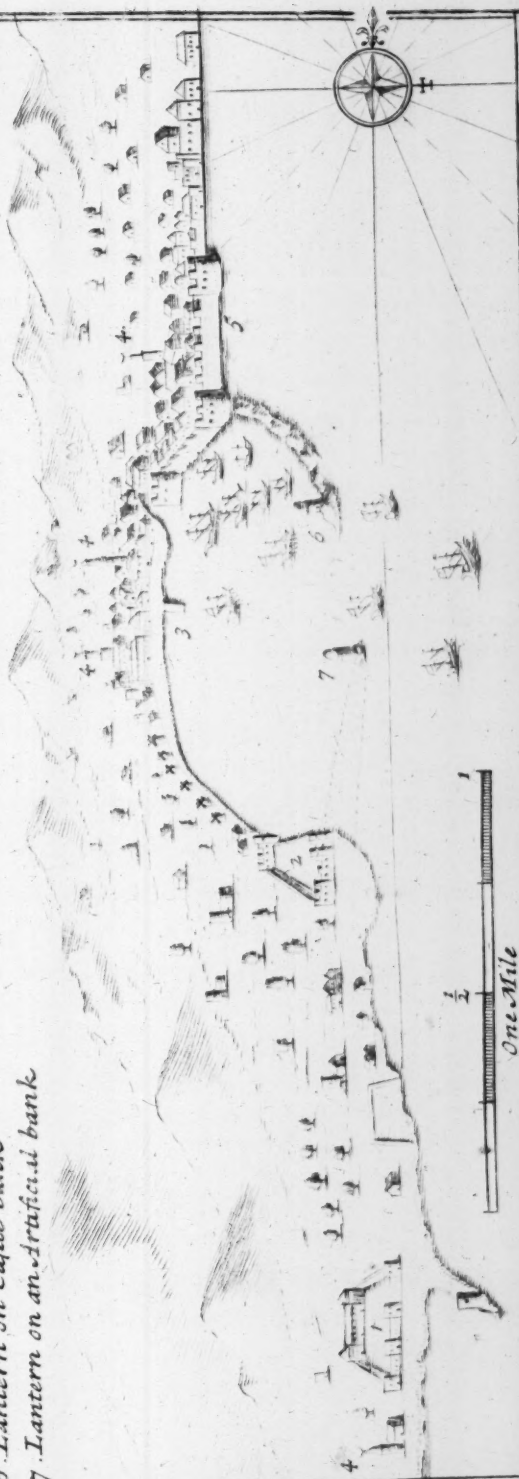
(c) *Present State of the Greek Church*, p. 357, 358.  
 (d) *Isidore* in his *Origines* tells us, that the Isle took the Name of *Chios* from its abounding in *Mastich*, this being called *Chios* in the *Syriack* Language. The Gum so called proceeds from the *Lentisk* Tree.

N<sup>o</sup> 6.

# CHIOS or SCIO

Place this at P. 122, Part 2.

1. Greeks Monastery
2. Small Fort
3. The Key
4. Turkish Mosques
5. The Castle
6. Lantern on Castle bank
7. Lantern on an artificial bank





the Greek and the Roman Religions Part II.  
are professed. The chief Families of the latter sort are two, and those of considerable esteem, viz. the *Monefi*, alias *Giustiniani*, and *Borghesi*. These latter are noble, but the first have been Princes; who having in the Year 1345 been sent thither from *Liguna* or Parts of *Genoa*, as Governours, afterwards became supreme Lords of that Island, which they ruled with absolute Authority, until the *Turks* approaching as near to them as *Magnesia*, and having possessed themselves of that Capital City, they judged their small City incapable to resist; and therefore like the remoter Parts of *Ragusi*, they addressed themselves with all Humility and Subjection to demand Peace. This place has stoutly engaged among the other Cities and Islands in the contention of *Homer's* Birth; but in our times (as Sir *Paul Rycant* observes) it is so far from having gained the Reputation of producing many wise Men, that it is become contemptible to a Proverb, there being amongst the Greeks a common Proverb, importing, that a wise Man is as rare amongst them as a green



Part II. *green Horse.* This Island is celebrated  
 (e) by the antient Poets for the Wine  
 and Figs that came from thence, and  
 by others (f) for its Marble and white  
 Earth.

7.  
 St. Paul  
 comes to  
 Samos.

Setting sail from *Chios* or *Scio*, St. Paul arrived the (g) next Day at *Samos*, another Isle in the *Archipelago*, on the South East of *Chios*, and about five Miles from the *Asiatick* Continent. The Island is said to be very fruitful, and the Wines of it exceeding pleasant; but for want of Trade and Encouragement, they plant little more than they use. It was formerly a free Common-wealth, and the Inhabitants were so powerful that they managed many prosperous Wars against their Neighbours. To pass by one of the *Sibyls*, who is said to be born here, the greatest Glory of this Isle may be justly esteemed, that it was the Birth-place of *Pythagoras*, a Person wiser than any of the Seven Wise Men so renowned amongst the *Greeks*, and one of the Fathers of Philosophy, first bringing it into *Greece*, and from thence into *Italy*. This Island, once

(e) Horace and Martial. (f) Pliny and Strabo.  
 (g) Acts 20. 15.

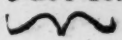
so powerfñl, rich and populous, is by the *Turks* reduced to that mean and depopulated Condition, that a few Pirates dare land and plunder it as they please ; so that ever since 1676, no *Turk* durst venture to live upon it, least he should be carried into Captivity by these Rovers. Sir P. Rycant, (h) as he informs us, that in some of these Islands are found the most expert Divers under Water in the World ; so withal he tells us, that the best of these Divers are of this Isle *Samos*, and of another Isle called *Simo*. He tells us, that he saw one of these employed in very cold Weather, on occasion of an *English* Boat, which was sunk by a Ship's side, laden with Tin and Lead, in the Port of *Smyrna*, in about eight Fathom Water ; who for want of Heat rather than Breath (the Weather being very cold in the Month of *January*) was forced to dive four times to fix four Ropes to the Boat ; two of which he hooked within the Rings of the Head and Stern, and two at each side in the Mid ships ; which he acted very dexterously, not missing at any time of that which he went

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(h) *Pres. State, &c. pag. 367, &c.*

about.

Part II. about. Upon Discourse with him afterwards, he told me that he was born at *Simo*, where at the Age of three or four Years his Father brought him to the Sea, and taught him to swim, and then to dive, which by degrees he so well learned, with other young Companions, that their common practice was to try, who could stay longest under the Water; in which they were very Emulous to exceed, because it is the sole Trade of their poor Island to cut Spunges; and he that is the most expert therein gets the handsomest Wife, and the best Portion. This Man farther informed me, that he never could stay under Water, when his Belly was full; but that in a Morning, or at any time of the Day fasting, in warm Weather, and in a calm Sea he could stay three quarters of an Hour under Water. He never heard of Spunges dipped in Oil to hold in their Mouths, as we vulgarly report, nor used they any other help, than before they dived into the Water, to fill their Lungs with as much Air as they could draw in. If they staid long under Water, they felt a pain in their Ears, and many times  
Blood

Blood issued thence and from their Part II.  
 Noses : Their Eyes were always open   
 so that they could almost see as well  
 under, as above the Water. And in-  
 deed I observed (saith Sir Paul) that  
 his Eyes were glazed and burnt with  
 the Sea, that they looked like Glass  
 or the Eyes of Fish. But to return to  
 the Description of the Isle *Samos* ;  
 which, as it lies over-against the *Asia-*  
*tick* Continent, so it lies particularly  
 opposite † to *Trogyllum*, a Cape and  
 Town of the like Name, not much  
 below *Ephesus*.

South of *Samos* lies *Patmos*, now 8.  
 said to be called *Palmosa*, a little  
 Island, mountainous, but indifferent-  
 ly fruitful, especially of Wheat and  
 Pulse ; of other Commodities not so  
 well provided. On one of these  
 Mountains stands a Town of the same  
 Name with the Island, having on the  
 top thereof a Monastery of *Greek Ca-*  
*loirs*. The Soil about the Town be-

*Of the Isle*  
*Patmos.*

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† 'Tis observable that this Clause *Acts* 20. 15. and  
*tarried at Trogyllum*, is not read in the *Alexandrian*  
*Copy*, nor *Vulgar Latin*, nor *Æthiopick* Version, nor  
 in several MSS. and it seems to have been at first but a  
 Marginal Note, being not well reconcileable to the  
 Course of St. Paul's Voyages mentioned in the Text.



Part II. ing said to be so incomparably Barren, that nothing grows on or near it, but on such Earth as is brought thither from other places. Unto this Island (as to others in other parts of the World) did the *Roman* Emperors use to confine Offenders : A Punishment laid by *Domitian* on St. *John* the Divine, who in this place writ his *Revelation* to the Churches of *Asia*. So much the (i) Text affirms for certain, as to the Writing of it in this Island : And the Inhabitants by Tradition shew an House on the North-side of the Town, in which it was written, and not far off the Cave where it was revealed, both places being equally honoured by the *Greeks* and *Latins*.

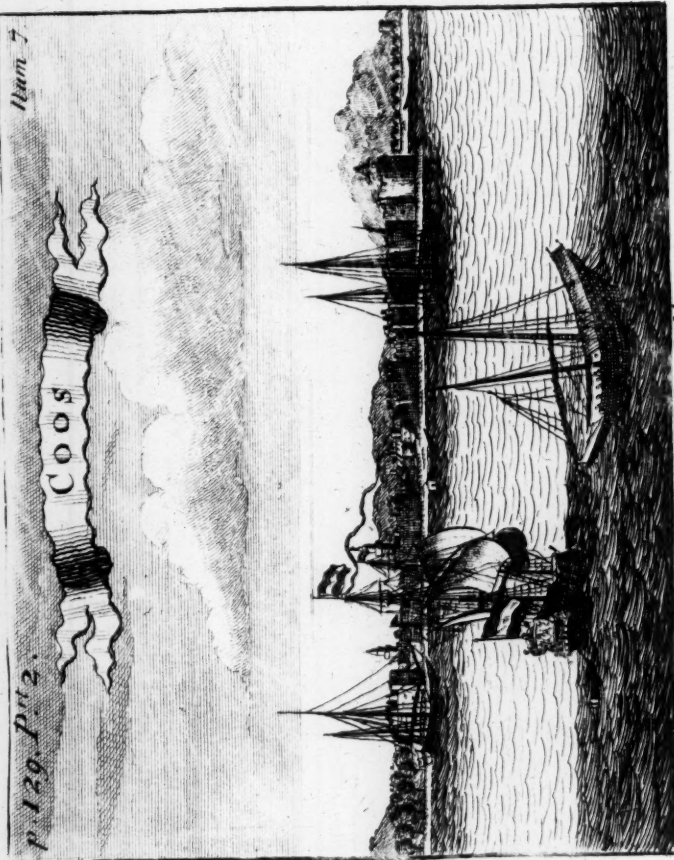
9.  
St. Paul  
comes to  
Miletus.

To go on now with the Course of St. *Paul's* Voyage, who having left *Samos*, failed (k) to *Miletus*, a Port-Town on the *Asiatick* Continent in the Province of *Caria*. It is memorable for being the Birth-place of *Thales*, one of the Seven Wise Men of *Greece*, and the Father of the *Ionick* Philosophy ; as also for the Birth of

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(i) Rev. 1. 9. (k) Acts 20. 15.

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t  
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A. The Castle.

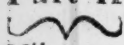
*Anaximander* his Scholar, *Timotheus* Part II.  
the Musician, and *Anaximenes* the Philo-  
sopher. There was another *Miletus*  
in *Crete*, or in a little Isle adjoining,  
and so appertaining to *Crete*, where St  
*Paul* left (l) *Trophimus* sick. The *Mi-*  
*letus* in *Asia*, where St *Paul* now was  
in his Voyage to *Syria*, is at present  
called by the *Turks* (as Sir *Paul Ry-*  
*cant* (m) informs us) *Melas*; not far  
distant from which the true *Meander*,  
called by the *Turks* *Boluck Mendrees*  
or the *Great Meander*, falls more gent-  
ly into the Sea, than it runs before.  
For though it encircles all the Plain it  
runs through with wanton Mazes or  
innumerable Turnings and Windings,  
yet it runs with such a Rapid Current,  
that it stirs up the Earth and Gravel  
from the bottom; so that we found  
not (saith Sir *Paul*) the Streams of  
Water so clear and Chrystalline as we  
hoped to have enjoy'd, when we sat  
down to make our Collation on the  
Banks of the River.

Loosing from *Miletus*, St *Paul* came 10.  
with a strait Course (n) unto *Coos*, ano- St. Paul  
sails from

(l) 2 Tim. 4. 20. (m) Present State, &c. p. 57.  
(n) Acts 21. 1.



Part II



Miletus to  
Coos.

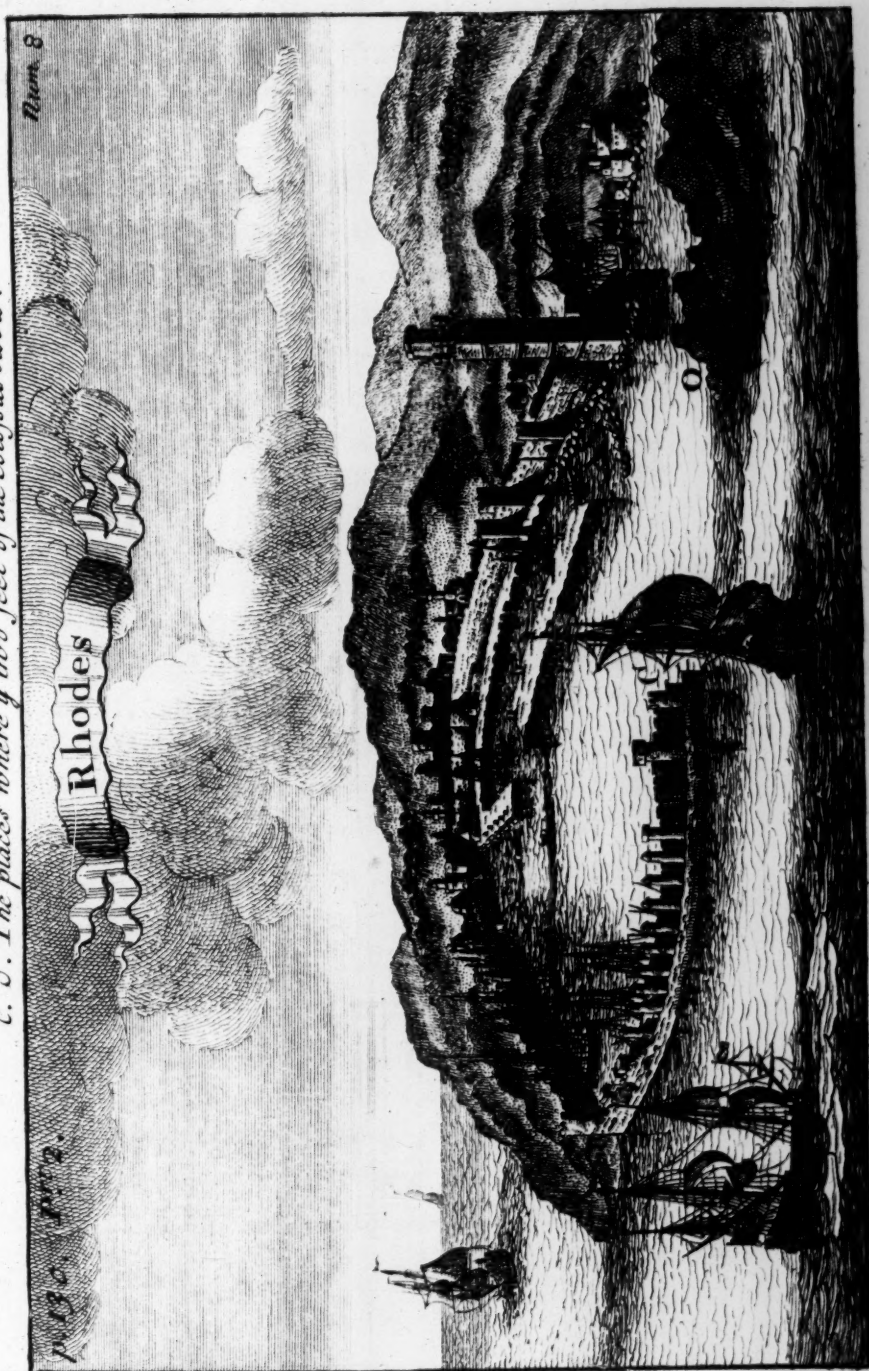
the Isle of the *Archipelago*, lying near the South-west Point of *Asia the Lesser*. It is now commonly call'd *Lango*; and was formerly celebrated for its excellent Wine. 'Tis also memorable for the Birth of *Hippocrates* the famous Physician, and *Apelles* the famous Painter. Here was formerly made that fine thin Stuff, so much in use among the chief Ladies of *Rome*, which at once shew'd them both Cloathed and Naked. In the Suburbs of the chief Town of this Isle, called by the same Name as the Isle, stood a Temple of *Æsculapius*, Famous and Rich, with Offerings made to the said supposed Deity.

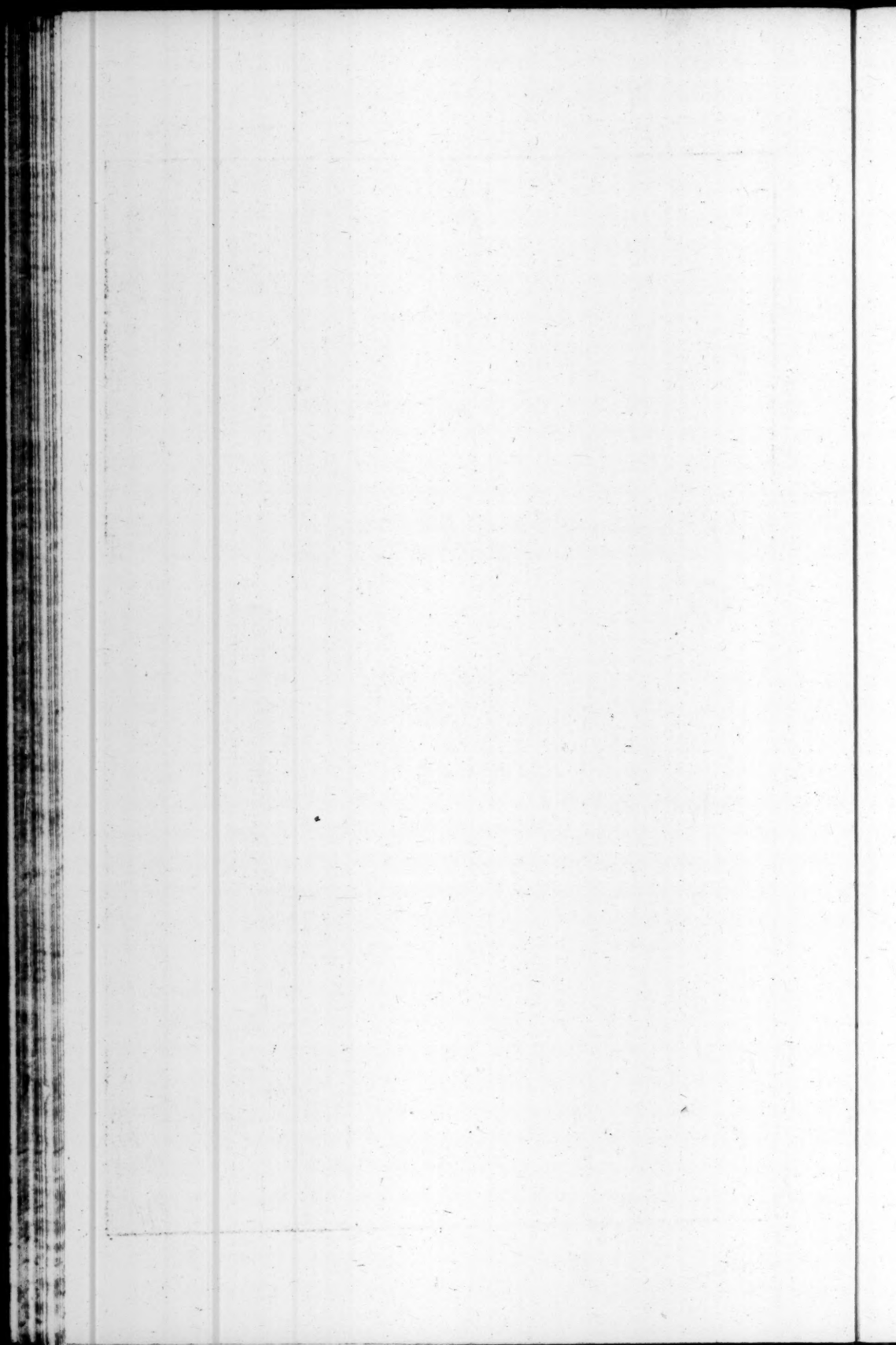
From *Coos* St. Paul came the day (o) following to *Rhodes*, another famous Isle on the South of the Province of *Caria*, in the *Lesser Asia*, accounted for Dignity next to *Cyprus* and *Lesbos* among the *Asiatick* Isles. It was remarkable among the Antients for the clearness of its Air; insomuch that it is said by some of them, that there is no day in the whole Year wherein the

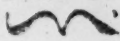
II.

Thence to  
Rhodes.

C. O. The place where  $\frac{1}{2}$  two feet of the Colossus stood.





Sun do's not shine there. On which Part II.  
 score *Phæbus* or the Sun was thought by   
 them to have a peculiar kindness for  
 this Isle, and was look'd on as the  
 more peculiar God thereof. Hence  
 there was erected in the Harbour of  
 the City of *Rhodes*, and consecrated  
 to the Sun, a vast Statue of Brass, cal-  
 led *Colossus*, seventy Cubits high, e-  
 very Finger of it being said to be as  
 big as an ordinary Man ; and standing  
 a-stride over the Mouth of the Har-  
 bour, so that the Ships sailed between  
 his Legs ; on account of its vast Bulk  
 reckon'd one of the Seven Wonders of  
 the World. It was thrown down by  
 an Earthquake, and some Years after the  
 Brass thereof was carried by the *Sara-  
 cens* into *Egypt*, nine hundred Camels  
 being loaded therewith. The City of  
*Rhodes* was esteemed formerly one of  
 the Principal Universities of the *Roman*  
*Empire*, *Rhodes*, *Marseilles*, *Tarsus*,  
*Athens* and *Alexandria*, being rec-  
 koned the old Academies of that Em-  
 pire.

Sailing from *Rhodes*, *St Paul* touch-  
 ed next at (p) *Patara*, a Sea-port of 12.  
*S. Paul sails*  
*to Patara.*

(p) Acts 21. 1.



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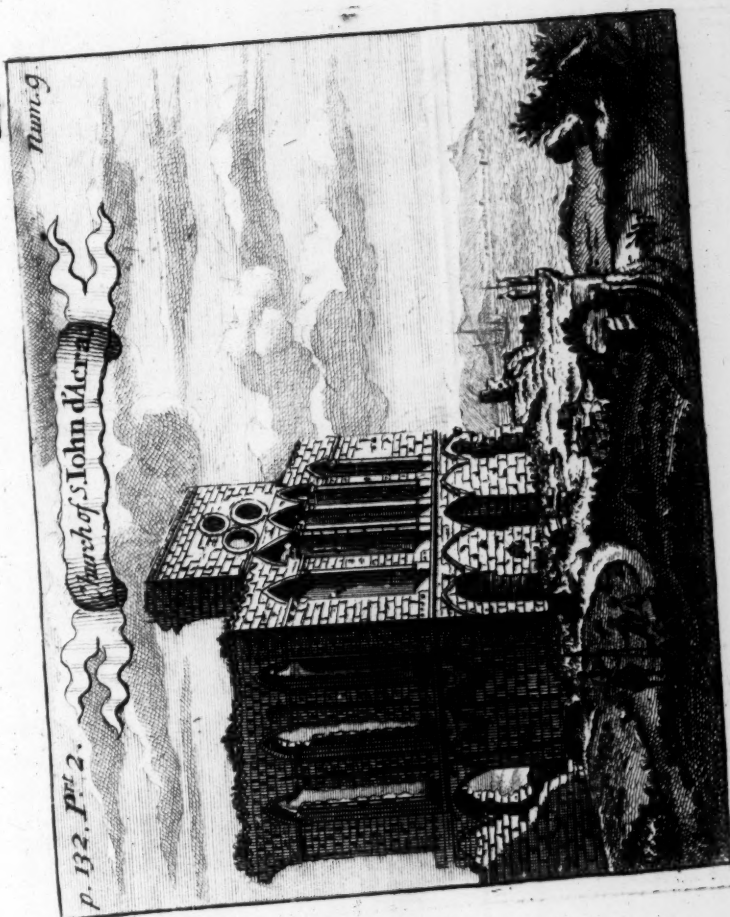
Part II. *Lycia*, formerly beautified with a fair Haven and many Temples, one of them dedicated to *Apollo*, with an Oracle in it, for Wealth and Credit not much inferior to that of *Delphi*.

13. *Thence to Ptolemais.* At *Patara* St Paul and his Companions finding a Ship bound for (q) *Phenicia*, went aboard her, and leaving *Cyprus* on the Left-hand, they sailed for *Syria*, and arrived at *Tyre*, where the Ship was to unlade. Having staid here a Week, they took Ship again, and came to (r) *Ptolemais*, of which take the following Account from Mr. Maundrell (s).

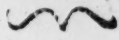
*Acra* had antiently the Name of *Accho*, and is another of the places out of which the Children of *Israel* could not drive the Primitive Inhabitants, *Judg.* 1. 31. Being in after-times enlarged by *Ptolomy* the First, it was called by him, from his own Name, *Ptolemais*. But now since it hath been in the possession of the *Turks*, it has (according to the Example of many other Cities in *Turky*) cast off its *Greek*, and recovered some semblance of its old *Hebrew*

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(q) *Acts* 21. 2, 3. (r) 21. 7. (s) *Journey from Aleppo to Jerusalem*, p. 52.





Name again, being called *Acca* or *Part II.*  
*Acra.* 

This City was for a long time the Theater of Contention between the Christians and Infidels, till at last having divers times changed its Masters, it was by a long Siege finally taken by the *Turks*, and ruin'd by them in such a manner, as if they had thought they could never take a full revenge upon it for the Blood it had cost them, or sufficiently prevent such Slaughters for the future. As to its situation, it enjoys all possible advantages both of Sea and Land. On its North and East sides it is compassed with a spacious fertile Plain; on the West it is washed by the Mediterranean Sea, and on the South by a large Bay extending from the City as far as Mount *Carmel*.

But notwithstanding all these advantages, it has never been able to recover it self since its last fatal overthrow. For besides a large *Kane*, in which the *French* Factors have taken up their Quarters, and a Mosque, and a few poor Cottages, you see nothing here but a vast and spacious Ruin. It is such a Ruin however, as sufficiently



Part II. demonstrates the strength of the place in former times. It appears to have been encompassed on the Land side by a double Wall, defended with Towers at small distances ; and without the Walls are Ditches, Ramparts, and a kind of Bastions faced with hewn Stone. In the Fields without these Works we saw scattered up and down the Ground several large Balls of Stone, of at least thirteen or fourteen Inches diameter, which were part of the Ammunition used in battering the City. Guns being then unknown. Within the Walls there still appear several Ruines, which seem to distinguish themselves from the general Heap, by some Marks of a greater Strength and Magnificence. As first, those of the Cathedral Church, dedicated to St *Andrew*, which stands not far from the Sea side, more high and conspicuous than the other Ruines. Secondly the Church of St *John*, the tutelar Saint of this City. Thirdly, the Convent of the Knights Hospitalers, a place whose remaining Walls sufficiently testify its ancient strength. And not far from the Convent, the Palace of the Grand Master of that Order,

der, the Magnificence of which may be guessed from a large Stair-Cafe and part of a Church still remaining in it. Fourthly, some Remains of a large Church belonging to a Nunnery, of which they tell us this memorable Story. The *Turks* having oppressed this City with a long and furious Siege, at last enter'd it by Storm, *May 19. 1291.* In which great Extremity the Abbess of this Nunnery, fearing lest she and those under her Care might be forced to submit to such Bestialities, as are usual in cases of that deplorable Nature, used this cruel but generous Means for securing both her and them: She summon'd all her Flock together, and exhorted them to cut and mangle their Faces, as the only way to preserve their Virgin Purity; and to shew how much she was in earnest, she immediately began before them all to make her self an Example of her own Council. The Nuns were so animated by this Heroical Resolution and Pattern of the Abbess, that they began instantly to follow her Example, cutting off their Noses, and disfiguring their Faces with such horrible Gashes, as might excite Horour rather than lustful

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Part II. Desires in the Beholders. The consequence of which was, that the Soldiers breaking into the Nunnery, and seeing instead of those beautiful Ladies they expected, such Tragical Spectacles took a Revenge for their disappointed Lusts, by putting them all to the Sword: Thus restoring them, as in Charity we may suppose, to a new and inviolable Beauty. But to go on, many other Ruins here are of Churches, Palaces, Monasteries, Forts, &c. extended for more than half a Mile in length; in all which you may discern Marks of so much strength, as if every Building in the City had been contrived for War and Defense. This is the present State of *Ptolemais*, given us by an ingenious Person, who saw it in 1697.

14. From hence, having staid one Day, St. Paul (t) with his Company departed and came to *Cæsarea*, where they were entertained by *Philip* the Evangelist, and one of the seven Deacons. Having tarried here many Days, they went up thence (u) to *Jerusalem*, where the Brethren received them gladly.

St. Paul comes to *Cæsarea*, and thence to *Jerusalem*.  
A. D. 56.

(t) Acts 21. 8. (u) Acts 21. 15.

## C H A P. VI.

*Of St. Paul's Travels and Voyages, from his being sent a Prisoner to Rome, till his Martyrdom or Death.*

**N**OT long after his Return to Jerusalem, St. Paul being in the (x) Temple, was laid hold of by the Jews, as a Man that taught All Men every where against the People of the Jews, and against the Law, and that Place. And so great was their Rage against the Apostle, that they went about to kill him; and had done it, had they not been prevented by the Chief Captain's coming with some Soldiers to quell the Uproar, who took him out of their Hands and commanded him to be carried to the Castle. After some time the Chief Captain, *Claudius Lysias*, being informed of a (y) Conspiracy of the Jews to kill St. Paul, ordered some Soldiers to convey him

I:  
St. Paul  
is apprehended and  
sent a Prisoner to  
Felix.  
A. D. 56;

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(x) Acts 21. 27, &c. (y) Acts 23. 12-35.



## 138 *The Geograph. of the New Test.*

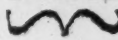
Part II. to *Felix* the then Governour of *Judea*  
 who resided at *Cæsarea*.

2. Accordingly the Soldiers took *St. Paul*, and brought him by Night to *Antipatris*, a place formerly called *Capharsalama*; but being re-built, or at least enlarged or beautified by *Herod*, it was by him named *Antipatris* in honour of his Father *Antipater*.

3. On the Morrow the Foot-Soldiers returning to the Castle at *Jerusalem*, left the Horsemen that were sent to go with *St. Paul* to *Cæsarea*. Where *St Paul* being presented to the Governour and kept in a place called *Herods Judgment-Hall*, and having been often heard by *Felix*, and afterwards by *Porcius Festus*, the succeeding Governour; and at length, being obliged to make his Appeal to *Cæsar* himself; it was after some time (x) determined that he should be sent into *Italy*. Hereupon he, with certain other Prisoners, was delivered to a Centu-

4. rion of *Augustus's* Band, named *Julias*; and they all went aboard a Ship of *Adramyttium*, a Sea-port Town in *Mysia* in the *Lesser Asia*, lying over-

(x) Acts 27. 1-5.

against the Isle *Lesbus* or *Metelin*, Part II  
and not far from *Troas*. 

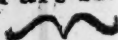
Setting sail they took their Course  
by (2.) *Sidon*, and so under *Cyprus*,  
and then over the Sea of *Cilicia* and  
*Pamphylia*, till they came to *Myra*  
a City of *Lycia*. As for *Lycia*, it was  
a Province lying between *Pamphylia*  
to the East and *Caria* to the West,  
*Lydia* (or *Asia proper* in the Scripture-  
Sense) with *Phrygia* to the North, and  
the Sea to the South. In this Province  
it is that the most famous and chief  
Mountain of all the *Asiatick* Conti-  
nent begins, named *Taurus*.

The City *Myra*, at which St. Paul  
now touched, was the Metropolis of  
the Province of *Lycia*, when under  
the *Romans*; and by Consequence an  
Archbishop's See, when Christian. St.  
*Nicholas*, one of the Bishops hereof in  
the Primitive Times, is said to have  
been a great Patron of Scholars; his  
Festival, annually holden on the sixth of  
*December*, is celebrated in the Church of  
*Rome* with several Pastimes, and still in  
some Schools here in † *England*, (as in  
that of *Burford* in *Oxfordshire*, saith my

(2) Acts 27. 1—5. † Dr. Heylin's Cosmagr. on  
the place.

Author)

Part II. Author) for a Feast and a Play-day.

6.  At this Place the Centurion found a Ship of (a) *Alexandria* that was bound for *Italy*. For *Alexandria* is a City on the Coast of *Egypt*, and was then one of the most celebrated Marts in the World, and still is in sufficient repute for Merchandize or Trade. The great Cause of the Abatement of its Trade has been the Discovery of the Passage to the *East-Indies* by the Cape of *Good Hope*, or on the South of *Africk*. For before this Discovery the whole Spice Trade was carried into this part of the World through this City, the Spices being brought from the *East-Indies* up the *Red Sea* to *Egypt*, and from thence by Land on Camels to *Alexandria*. It takes its name from *Alexander* the Great, by whom it was built and peopled with *Greeks*, immediately after his Conquest of *Egypt*. It was afterwards the Regal Seat of the *Ptolomeys*, whilst *Egypt* maintain'd the State of a Kingdom; and when it become a Province of the *Roman Empire*, it continued the Metropolis or

Of Alex-  
andria.

Principal City of it. 'Twas adorned with many stately Buildings, of which the most memorable was the Temple of *Serapis*, for sumptuous Workmanship and Magnificence of the Fabrick inferiour to none but the *Roman Capitol*. Here was also a noble Library erected by *Ptol. Philadelphus*, who had stored it with 7, or as others, 500000 Volumes; and unfortunately burnt in the War between *J. Cesar* and *Pompey*. The City is built on a Promontory over-against the small Isle of *Pharos*, which is now joined to the Land, and a Fort built upon it by the *Turks* for the security of the Port. In this little Isle the *LXXII* Interpreters are said to have translated the *Hebrew Bible* into *Greek* (from the number of the Translators commonly called the *Septuagint*) and that in so many distinct Cells or small Apartments, and yet all of them to have agreed in the same Words. The Bishop of *Alexandria* has from the Primitive Times had the Title of *Patriarch*.

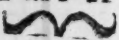
St Paul being put into the Ship of *Alexandria*, after many Days (*b*) flow

(*b*) Acts 27. 7.

sail

7.  
St. Paul  
comes over-  
against  
Cnidus.



Part II.  sail, came over against *Cnidus*, a City standing on a Promontory or Foreland of the same Name, in that Part of the Province of *Caria*, which was more peculiarly called *Doris*: This City was remarkable for the Worship of *Venus*, and for the celebrated Statue of *Venus*, made by the famous Artificer *Praxiteles*.

8. *He sails along Crete.* The Master of the Ship (c), wherein *St. Paul* was, designed (it seems) to have took the shortest Cut to *Italy*, sailing from the place where they now were over-against *Cnidus* directly Westward, and so keeping to the North of *Crete*. But the Wind not suffering them, they were obliged to alter their intended Course of sailing, and to let the Ship sail under the East and South Coast of *Crete*, which is one of the noblest Isles in the Mediterranean Sea, being formerly stiled *Hecatompolis*, as having an hundred considerable Towns or Cities; as also *Macarios* or, *Macaronesus*, the *Happy Island*, from the Goodness of the Soil, and Temper of the Air. It is now

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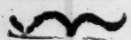
(c) Acts 27. 7.

commonly called *Candia*, from its principal Town *Candia*, which was an Archbishop's See, great, rich, and populous, as long as it continued in the Hands of the *Venetians*; and stood the longest Siege against the *Turks* of any place in the whole World, but was at last forced to submit in 1669. This Isle lies over-against the Mouth or Entrance of the *Ægean* Sea or *Archipelago*, and at a pretty near equal distance from *Europe*, *Asia* and *Africk*. The In-land parts are very mountainous, yet fruitful, especially of Wines called *Muscadine*; but it is deficient in Corn. It was very famous among the Ancients on many Accounts, but chiefly for being the Place where, in the more early Ages of the World, reigned *Saturn*, the Father of *Jupiter*, who was born here, and nursed secretly in the Hill *Ida*. For by a Compact made between *Saturn* and his Brother *Titan*, *Saturn* being to enjoy the Kingdom only for his own Life, and all his Male Children to be murdered as soon as born; *Jupiter*, by the care of his Mother, was conveyed away and secretly nursed in the Mountain aforesaid.

Here

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Part II.

 Here also reigned *Minos* and *Rhadamanthus*, whose Laws were of so great Repute among the *Grecians*, and who for their Equity are feigned by the Poets to be (together with *Æacus*) the Judges in Hell.

Here also was the so much celebrated Labyrinth made by *Dædalus*, so full of various Windings and Turnings, that it is said to have been impossible for One once got in, to find his way out again, but by the help of a Clew of Thread.

The Inhabitants were formerly esteemed good Sea-men, but remarkably addicted to Lying, and some other Vices. Whence a swinging Lye was wont to be called Proverbially a *Cretian Lye*. This and their other Faults are struck at by the Poet *Epimenides*, a native of this Island, whose Verse on this occasion it cited at large by *St. Paul* in his Epistle to *Titus*, Chap. 1. ver. 12. They are also included in another Proverb \* above-mentioned, being one of the Three Nations which began with a *K*

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\* Chap. IV. Sect. 1. Numb. 6.

or in English *C*, and were worse than any others. Part II.

On the Eastern shore of this Island is a Promontory or Cape, called formerly (*d*) *Salmone*, and said still to retain that Name, which therefore is mentioned by the sacred Writer in *St. Paul's* coasting along this Isle; who tells us withal, that they passed the said Cape not without difficulty. 9.  
of Sal-  
mone.

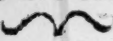
Having passed it, they came unto a place of the same Isle, called the *Fair Haven*, reasonably supposed to be the same with, or at least a part of that Coast of *Crete*, which is called by *Stephanus* the *Fair Shore* or *Coast*; who tells us also, that there was adjoining a City or great Village, which without doubt is that mentioned by the sacred Writer, namely (*e*) *Lasea*. 10.  
St. Paul  
comes to  
the Fair  
Haven  
near to  
Lasea;

The place where they now were, (notwithstanding its fine Name) being not a (*f*) commodious Haven to Winter in, the Centurion upon the Advice of the Master and Owner of the Ship, but contrary to the Advice of our Apostle *St. Paul*, departed thence, de- 11.  
The Ship  
sets out for  
Phænice,  
an Haven  
in Crete.

(*d*) Acts 27. 7. (*e*) Acts 27. 8. (*f*) Acts 27. 12.



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Part II.  signing to reach, if they could by any means, to *Phenice*, and there to Winter, it being an Haven of *Crete*, lying towards the South-West and North-West.

12. Hereupon (g) when the South-Wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by *Crete*. But not long after there arising a Tempestuous Wind, they were forced to let the Ship drive, which ran under a certain little Isle on the South-West Coast of *Crete*, called *Clauda*.  
*It runs under the Island Claudia.*

13. Here (h) fearing lest they should fall into the Quick-sands, they struck sail, and let their Ship drive again, the Tempest continuing for no less than a Fortnight's Time, and the Ship being driven up and down in the *Adria*, that is, the *Adriatick* Sea, whereby was denoted all the Sea lying between *Crete* and *Sicily*, together with the lower parts of *Italy*.  
*The Ship is tossed with a Tempest, and driven up and down the Adriatick Sea.*

14. When the 14th Night (i) was come, about Mid-night the Sea-men perceived  
*The Ship is broken, but*

(g) Acts 27. 13-16.

(i) Acts 27. 27-44.

(h) Acts 27. 17-27.

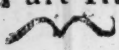
that

that they drew near to some Land. Part II. Whereupon, to prevent falling upon Rocks, they cast Anchor, wishing for Day. And when Day was come, they could plainly see the Land, but knew not what Country it was. However, discovering a certain Creek, they were minded, if possible, to thrust the Ship into it. To which end taking up Anchor, and hoisting up the main Sail, they made for the shore. But falling into a place where two different Streams or Courses of the Sea met, the Ship ran a-ground; and the forepart stuck fast, but the hinder part was broken with the Violence of the Waves. Upon which, those that could swim, by the Centurion's Command, casting themselves first into the Sea, got to Land; and the rest, some on Boards, and some on broken pieces of the Ship, escaped likewise all safe to Land, according to what St. Paul had foretold; though there were no fewer than 276 Persons in the Ship. Being got to Land, they understood that the Island was called (*k*) *Melita*, being so named by the *Greeks* (as is

*all the persons get safe to Land in the Isle Melite.*

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(*k*) Acts 28. 1.

Part II.  probably conjectured) from the abundance of Honey, which this Isle formerly yielded ; the Word *Meli* in the Greek Language denoting *Honey*. It yielded likewise great abundance of Cotton-wool, which they sow as we do Corn. For the Commodity of which Wool, and the Cloath made of it, the *Romans* had this Isle in great esteem ; thinking themselves very happy when they had gained it from the *Carthaginians*. Here is also no small store of Excellent Fruits, both for Taste and Colour. And yet the Isle is situate wholly upon a Rock, being not above three foot deep in Earth ; and the strength of it depends on its rocky Coasts and Havens. 'Tis computed to be not above twelve Miles broad, and twenty long, distant from *Sicily* about sixty Miles, and much more from the Coast of *Africk*. For which reason it is very improperly reckoned by some Geographers among the *African* Isles ; nor can any other reason be assigned for the first occasion hereof, unless it was because it formerly belonged to *Carthage*. It is now a-days called *Malta* ; and is remarkable on account of its being granted to the Knights of St. *John* of *Jerusalem* by  
Charles

*Charles V.* after they were beaten out of the Isle of *Rhodes* by the *Turks* in 1530; whence as they were afore called commonly the *Knights of Rhodes*, so are they now a-days commonly called the *Knights of Malta*. These *Knights* are in number 1000, of whom 500 are to be resident in the Island. The other 500 are dispersed through *Christendom* in their several *Seminaries*, which are in *France*, *Italy*, and *Germany*. There was also a *Seminary* for them in *England*, till it was suppressed by King *Henry VIII.* Over every one of their *Seminaries* they have a *Grand Prior*, and they are said to have still among them a *Titular Grand Prior of England*. The chief of the Whole Order is stiled *Great Master of the Hospital of St. John of Jerusalem*, and the others are frequently stiled *Knights Hospitallers*. Hence several Places formerly belonging to them here in *England*, still retain somewhat of their Title, being commonly called in short *Spitals*.

'Tis now time to think of *St. Paul* again, who after three Months (1) de- *St. Paul sails from*

(1) *Acts* 28. 11, 12.



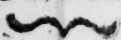
Part II.

Melite to  
Syracuse.

parted in another Ship of *Alexandria*, which had winter'd in the Isle, and whose sign was *Castor* and *Pollux*; and landing next at *Syracuse*, he and his Company tarried there three Days. This *Syracuse* was once the principal City of the whole Island of *Sicily*, on the Eastern Coast whereof it lies. Nay, it was for some time the greatest and best City the *Greeks* possess in any part of the World. It was very strong, and had a fine prospect from every Entrance, both by Sea and Land. The Port thereof, which had the Sea on both sides of it, was for the most part environed with beautiful Buildings; and that part of it which was without the City, was on both sides banked up and sustained with very fair Walls of Marble. *Strabo* tells us, it was about twenty-two Miles in Circumference; and *Livy* and *Plutarch* acquaint us, that the Spoil of it was almost equal to that of *Carthage*, when it was taken and sack'd by *Marcellus* the Roman General, about two hundred and ten Years before the Birth of our Saviour. In storming this place, *Archimedes* the most celebrated Mathematician was slain by a common Soldier; whilst he was

was intent upon his Mathematical Studies. He is esteemed the first Inventor of the Sphere ; of which he made one of that Art and Bigness, that standing within it, one might see the several Motions of the Celestial Orbs. He made also divers Military Engines, which, during the Siege of the City, very much gall'd the *Romans*. On account of these his great Endowments and Abilities, *Marcellus* the Roman General was extremely concerned and grieved, when he was informed of his being killed, He having (as is said) given particular Orders that Care should be taken of Him, and no Hurt or Affront offered Him. After its being destroyed by *Marcellus*, it did however recover again, and had three Walls, three Castles, and a Marble Gate, and could set out twelve Thousand Horse, and four Hundred Ships. But it has never well recovered the Blow given it by the *Saracens* in 884, who then razed it to the Ground. For whereas it was before an Archbishop's See, 'tis now but a Bishop's See, small and not very populous. Mr. *Sandys* tells us, that it stands now on a little Isle, (which was only one of

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Part II. the four Parts which compos'd it an-  
 tiently) having a strong Castle well  
 fortified, and was it self strongly  
 walled, when he saw it, having two  
 noble Havens.

16. From hence St. Paul came to (m)  
*Rhegium* now *Reggio*, a Sea-port at the  
 Toe of *Italy*, and opposite to *Messina*  
 in *Sicily*. It is supposed to have this  
 Name given it by the *Greeks*, as judg-  
 ing *Sicily* to have been broken off  
 from *Italy* by the Sea hereabout. It  
 is an Archbishop's See, and very con-  
 siderable at this Day for Trade, tho'  
 it has been formerly surpriz'd and  
 plunder'd several times by the *Maho-*  
*metans*.

17. Having staid one Day at *Rhegium*,  
 the South Wind blowing, (n) St. Paul  
 came the next Day to *Puteoli*, now  
 called commonly *Pozzuoli*, a City in  
*Terra di Lavoro* (a Province of the  
 Kingdom of *Naples*) and a Bishop's See,  
 under the Archbishop of *Naples*. It  
 stands upon an Hill in a Creek of the  
 Sea, and just opposite to *Baia* on the  
 other side of the Creek, and famous a-

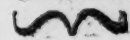
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(m) Acts 28. 13. (n) Acts 28. 17.

mong the *Roman* Writers. There are within the Bounds of this City thirty-five natural Baths, of different sorts of warm Waters, very useful for the cure of several Diseases; and from these Baths or Pits of Water, call'd in Latin *Putei*, the Town is thought to have taken the Name of *Puteoli*. There are very many *Roman* Antiquities and natural Rarities in it, not easily to be found elsewhere.

Finding some Christians at *Puteoli*, St. Paul staid there a Week, and then set forward in his Journey to *Rome*, being met in the way by some Christians (*n*) at *Appii-forum*, a place about fifty Miles distant from *Rome*, and thought to be so called from the same *Appius*, that gave Name to the *Appian Way*. Others met St. Paul at the *Three Taverns* or *Inns*, being places of Reception or Entertainment about thirty Miles from *Rome*. St. Paul seeing the Christians of *Rome* thus come to meet him, was greatly encourag'd hereby, and gave God particular thanks on the occasion. Being conducted into the City of

Part II.



18.

Thence to  
Appii-for-  
um and  
the Three  
Taverns;  
and so to  
Rome.

A. D. 58.  
59.

(n) Acts 18. 14 — 31.



**Part II.** *Rome*, the rest of the Prisoners were delivered over to the Captain of the Guard, but *St. Paul* was permitted (probably at the Request and Recommendation of *Julius* the Centurion who brought him from *Judea*,) to dwell in a Private House, with a Soldier to secure and guard him. In which manner he lived two whole Years, receiving all that came unto him, and Preaching the Gospel without any molestation. And here the Sacred Scripture ends the account it gives us of *St. Paul's Travels and Voyages*; and therefore I might here end this Chapter, the City of *Rome* being too well known, to need being described as to its Situation; and affording too much Copiousness of matter on other Heads, to be here insisted upon. But however I shall add in short (from the Reverend † *Dr Cave*) the best account we have left us of *St. Paul's Travels and Voyages*, during the remaining part of his Life.

19.  
of St.  
Paul's Tra-

That *St Paul* after two Years Custody was perfectly restored to Liberty,

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† See *Life of St. Paul*, pag. 109, &c.

is agreed upon by Learned Writers, but which way he directed after this the Course of his Travels, is not absolutely certain. By some he is said to have returned into *Greece* and the Parts of *Asia*, upon no other ground (as is probably conjectured) than a few intimations in some of his Epistles that he intended to do so. By others he is thought to have Preached both in the Eastern and Western Parts, which is not inconsistent with the time he had after his departure from *Rome*. But of the latter we have better evidence. An Author beyond all exception, and St. *Paul's* Contemporary and Fellow-labourer, I mean *Clemens*, in his famous Epistle to the *Corinthians* expressly tells us, that being a Preacher both in the East and West, he taught Righteousness to the whole World, and went to the *utmost bounds of the East and West*. Probable it is, that he went into *Spain*, a thing which himself (o) tells us he had formerly once and again resolved on. Certain it is that the (p)

Part II.  
wels after  
the account  
given in  
Scripture.  
A. D. 60.  
61.

20.

He is reported to come into Spain and Britain.

(o) Rom. 15. 24. 28.  
Cyril : Catech. Athan.

(p) Epiphan. Chrysost.

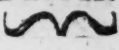
**Part II.** Antients do generally assert it, without seeming in the least to doubt of it. *Theodoret* and others tell us, that he preached not only in *Spain*, but that he went to other Nations, and brought the Gospel into the *Isles of the Sea*, by which he undoubtedly means *Britain*, and therefore elsewhere reckons the *Gauls and Britains* among the Nations which the Apostles, and particularly the *Tent-maker*, perswaded to Embrace the Law of *Christ*. Nor is he the only Man that has said it; others (*q*) having given in their Testimony and Suffrage in this Case.

**21.** To what other Parts of the World *St. Paul* preached the Gospel, we find no certain Foot-steps in Antiquity, nor any farther mention of him till his return to *Rome*, which probably was about the Eight or Ninth Year of *Nero's* Reign. Here he met with *Peter*, and was together with him thrown into Prison; no doubt in the general Persecution raised against the Chri-

*He returns  
to Rome,  
and is Be-  
headed.  
A. D. 65.*

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(*q*) *Sophron, &c.*

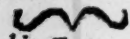
stians under a pretence that they had Part II.  
 Fired the City. Besides the general,   
 we may reasonably suppose there were  
 particular causes of his Imprisonment.  
 Some of the Antients make him en-  
 gaged with *Peter*, in procuring the  
 fall of *Simon Magus*; and that derived  
 the Emperour's fury and rage upon  
 him. *St. Chrysostom* gives us this ac-  
 count; that having converted one of  
*Nero's* Concubines, a Woman of whom  
 he was infinitely fond, and reduced  
 her to a Life of great Strictness and  
 Chastity, so that now she wholly re-  
 fused to comply with his Wanton and  
 impure imbraces; the Emperour stor-  
 med hereat, calling the Apostle a Vil-  
 lain and Impostor, a wretched Perver-  
 ter and Debaucher of others, giving  
 order that he should be cast into Pri-  
 son; and when he still persisted to  
 perswade the Lady to continue her  
 chaste and pious Resolutions, com-  
 manding him to be put to Death:  
 How long he remained in Prison, is  
 not certainly known. At last his Exe-  
 cution was resolved on. Being come  
 to the place, which was the *Aqua Sal-*  
*væ*, three miles from *Rome*, he chear-  
 fully gave his Neck to the Fatal stroke.

For

22.  
*Aquæ Sal-*  
*væ the*  
*Place of*



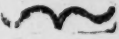
## Part II.

  
his Execu-  
tion.

For being a *Roman*, he might not be Crucified, and therefore he was be-headed. From the Instrument of his Execution, the Custom no doubt first arose, that in all Pictures and Images of this Apostle, he is constantly represented with a Sword in his Right hand.

23.  
The Place  
of his  
Burial.

He was buried in the *Via Ostiensis* about two Miles from *Rome*; over whose Grave about the Year 318, *Constantine the Great*, at the Instance of Pope *Sylvester*, built a stately Church within a Farm, which *Lucina* a noble Christian Matron of *Rome*, had long before settled upon that Church. He adorned it with an Hundred of the best Marble Columns, and beautified it with the most exquisite Workmanship; the many rich Gifts and Endowments, which he bestowed upon it, being particularly set down in the Life of *Sylvester*. This Church, as too narrow and little for the Honour of so great an Apostle, *Valentinian*, or rather *Theodosius* the Emperour (the one but finishing what the other began) by a Rescript directed to *Sallustius* Præfect of the City, caused to be taken down, and a larger and more noble Church  
to

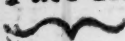
to be built in the room of it : Far- Part II.  
ther beautified (as appears from an )  
antient Inscription) by *Placida* the  
Empress, at the perswasion of *Leo*  
Bishop of *Rome*. What other additi-  
ons of Wealth, Honour or Stateliness,  
it has received since, is not material to  
enquire.

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## C H A P. VII.

*Of such Countries and other Places,  
as are mention'd, or referr'd to,  
in the Books of the New Testa-  
ment, which follow after the  
Gospels, and fall not in with the  
Course of St. Paul's Travels.*

There are some Few Countries  
and one City, which fall not  
well in with the Description of the  
Course of *St. Paul's Travels*; and there-  
fore remain to be here spoken of.  
They are most of them mentioned  
*Acts 2. 9.* where amongst those that  
came together and heard the *Twelve*  
speak, every Man in his own Lan-  
guage,

**Part II.**  guage, on the Day of *Pentecost* and upon the Descent of the Holy Ghost; are reckon'd *Parthians*, and *Medes*, and *Elamites*, and the Dwellers in *Mesopotamia*.

1.  
of Meso-  
potamia.

I shall begin with *Mesopotamia*, as lying next to *Syria* (already described) Eastward, between the two famous Rivers *Euphrates* and *Tigris*, whence it takes its Name; *Mesopotamia* in the Greek Tongue importing as much as *Mid-River Land*.

2.  
of Char-  
ran.

In the forementioned Country, in the Western or North West part thereof, on a River which runs into *Euphrates*, lay the City *Charran* mention'd by *St. Stephen* the Proto-martyr, called (r) in the Old Testament *Haran*, and so named (as is thought) in memory of *Haran* the Son of *Terah*, and Brother of *Abraham* and Father of *Lot*, this being the place to which *Terah* removed when he left *Ur* of the *Chaldees*, and where he died. It was called, with a little alteration, by the *Romans*, *Carræ*, and was made memorable on account of a great overthrow they received here by the *Parthians*.

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(r) Gen. 11. 31, 32.

*Chaldaea* or the *Land of the Chaldeans*, out of which *Abraham* originally came with his Father, lies to the South of *Mesopotamia*, being divided from it by the River *Euphrates* and *Tigris*, as is also *Arabia Deserta*. However, as the South-West Part of *Mesopotamia* is by some (s) Antient Writers ascribed to *Arabia Deserta*, so it seems the South-East part of it was reckon'd sometimes as pertaining to *Chaldaea*. On which account *Ur* seated in *Mesopotamia* between *Nisibis* and *Tigris* is not improbably conceived to have been the same with *Ur of the Chaldees*, the Birth place of *Abraham*; and hereby is cleared what *St. Stephen* saith, *Acts* 7. 2, 3, 4. *The God of Glory appeared unto our Father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and said, Get thee out of thy Country, &c.—Then came he out of the Land of the Chaldeans and dwelt in Charran.*

To the East of *Chaldaea*, on the other side of the River *Euphrates* lay *Persia*, which in the more early times

Part II.

3.  
Of Chal-  
dæa.4.  
Of Elam  
or Country  
of the Elam-  
ites.(s) *Xenoph. Cyr. Exped.*

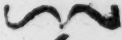


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Part II. of the World was denoted by the Word *Elam*, the Word *Persia* being not used in the Old Testament before the Prophecies of *Ezekiel* and *Daniel*, but the Word *Elam* made use of to denote that Country and People. And in the same sense no doubt is it to be understood in the fore-cited place of the Acts of the Apostles. Only 'tis to be observed, that the Name does more properly belong to the Region of *Elymais* in *Persia*; and that it seems to have been taken from *Elam*, one of the Sons of *Sem*, who settled here, *Gen.* 10. 22.

5. To the North of *Elam* or *Persia*.  
*Of Media.* more properly so called, lay *Media*, or the Country of the *Medes*, frequently mentioned in the History of the Old Testament, and particularly by the Prophet *Daniel*, who lived when *Belshazzar* the King of the *Chaldeans* was slain, and *Darius* the *Median* took the Kingdom; and who prospered in the Reign of *Darius*, and of *Cyrus* the *Persian*, who succeeded *Darius*, and founded the Empire of *Persia*. This Country doubtless took its name from *Madai*, one of the Sons of *Japhet*, *Gen.* 10. 2.

To

To the East of *Media* lay *Parthia*, Part II.  
 which for a long time was only an Ap-   
 pendix or Appurtenance of *Media*, and 6.  
 so together with it devolved to the Of *Parthia*  
 Kings of *Persia*, and all together brought  
 under the *Græcian* Yoke by *Alexander*  
 the Great ; under which it continued  
 till *Arfaces* a Noble *Parthian* wrested  
 his own Country, and the other Pro-  
 vinces lying East of *Euphrates*, out of the  
 hands of the *Greeks*, and erected the  
*Parthian* Kingdom. With the Succes-  
 sors of *Arfaces* the *Romans* had several  
 Engagements, till at length the *Parthi-*  
*ans* submitted themselves to *Augustus*  
*Cæsar* and the *Romans*, so far as to re-  
 ceive for their Kings such as should be  
 appointed by the Roman Emperour  
 and Senate. But this submission was  
 of no long continuance.

It will be requisite only to observe fur-  
 ther, in reference to the fore-mentioned  
 Provinces lying to the East of *Euphrates*,  
 viz. *Parthia*, *Media*, *Elam*, and *Mesopo-*  
*tamia* ; that there lived a great many  
 (t) *Jews*, probably Descendents of those  
 that were carried away Captive by the

---

(t) Philo. Leg. ad Caium.

Part II. Kings of *Affyria* and *Babylon*; whence  
 ~~~~~ it is that we find the Inhabitants of  
 these Countries at *Jerusalem* on the
 day of *Pentecost*.

7.
 of Libya
 and Cy-
 rene.

But besides these, we find mentioned
 by the Sacred Writer the *Dwellers in*
the parts of Libya about Cyrene. Of which,
Libya in its largest acceptation is taken
 to denote the whole *Libyan* or *African*
 Continent, being the South-West Part
 of the three General Parts, into which
 the World was antiently divided. But
 in its proper acceptation *Libya* denotes
 the Parts of the said Continent, lying a-
 long the Mediterranean Sea, from *Egypt*
 Eastward to the greater *Syrtis* or Gulf
 of *Sidra* Westward.

Within *Libya Propria* in the Western
 part of it stood *Cyrene*, a City of great
 Note, and once of such Power, as to
 contend with *Carthage* for some Pre-
 eminencies. It was the chief City of
 this Country, which is therefore stiled
 by some *Cyrenaica*, and by the sacred
 Writer Paraphrastically *Libya about Cy-*
rene. The City it self is famous for be-
 ing the Birth-place of *Eratosthenes* the
 Mathematician, *Callimachus* the Poet,
 and (in holy Writ) of that *Simon*, whom
 the Jews compelled to bear Our Savi-
 our's

our's Cross. Nor need we wonder, that Part II.
when *Egypt*, particularly *Alexandria*,
abounded with such vast numbers of
Jews, that 50000 of them were there
slain at one time; there should be some
Colonies or Profelytes of them in the
Neighbouring Country of *Libya* proper-
ly so called, or *Cyrenaica*, some of whom
should among others come up to *Je-
rusalem* at the Feast of *Pentecost*.

I have now gone through the *Geo-
graphy* of the *New Testament*, having
given an Account of the Situation of
the several Countries and other Places
therein mentioned; and withal having
taken notice of such Particulars as have
rendred the Places more Remarkable;
this mixture of *History* tending to take
off the dryness of bare *Geography*, and
to render the Whole *Pleasant* and *En-
tertaining*, as well as *Useful* to the
Reader.

A
CHRONOLOGICAL
TABLE
OF THE

Most Remarkable Passages of St.
PAUL's Travels and Voya-
ges, &c. Which serves to
shew the Distinct *Times* of his
said Travels and Voyages, and
so to illustrate the History of
the *New Testament*.

Advertisement.

This Table is calculated after the
same Method, as the Former belong-
ing to the *First Part*, and Begins with
the same Year wherewith that Ends.

Years

| Years of
CHRIST. | Years of
<i>Roman</i>
Emper. | Remarkable Passages. |
|---------------------|---|--|
| | <i>Tiber.</i> | |
| 33 | 19
20 | Our Lord's Crucifixion, Resurrection and Ascension.
The Descent of the Holy Ghost.
The seven Deacons chosen
<i>St. Stephen</i> stoned. |
| 34 | 20
21 | The Persecution following <i>St. Stephen's</i> Death.
<i>St. Philip</i> preaches at <i>Samarina</i> ; converts and baptizes the Eunuch near unto <i>Gaza Desert</i> ; comes to <i>Azotus</i> , and thence to <i>Cæsarea</i> . |
| 35 | 21
22 | <i>St. Paul</i> converted.
<i>St. Peter</i> visits the Churches. |
| 36 | 22
23 | <i>Peter's</i> Vision.
<i>Cornelius</i> his Conversion. |
| 37 | 23
24
<i>Caligul.</i>
<i>from</i>
<i>March</i>
19. } I | <i>St. Paul</i> comes to <i>Jerusalem</i> , and after 15 Days stay is by Revelation commanded to depart thence. He goes for <i>Tarsus</i> . |
| | | M 4 Years |

| Years of
CHRIST. | Years of
<i>Roman</i>
Emper. | Remarkable Passages. |
|---------------------|--|---|
| 38 | <i>Calig.</i>
1
2 | |
| 39 | 2
3 | <i>Pontius Pilate</i> lays violent
Hands on himself.
The great Increase of the
Church at <i>Antioch</i> . Belie-
vers first called CHRISTI-
ANS there. |
| 40 | 3
4 | |
| 41 | 4
<i>Claud.</i>
from }
<i>Febr.</i> } 1 | St. <i>James</i> the Great be-
headed by the Command of
<i>Herod</i> .
<i>Peter</i> delivered out of
Prison. |
| 42 | 1
2 | <i>Barnabas</i> and <i>Paul</i> set for-
ward in their Planting of
the Gospel, which they do
in <i>Seleucia</i> , <i>Cyprus</i> , &c. |
| 43 | 2
3 | |
| | | Years |

A Chronological Table.

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| Years of CHRIST. | Years of Roman Emper. | Remarkable Passages. |
|------------------|-------------------------|---|
| 44 | <i>Claud.</i>
3
4 | <i>Herod</i> dies, being immediately struck by an Angel for his Pride and Ambition. |
| 45 | 4
5 | The Blessed Virgin said by some to dye this Year ; by others three Years after. The Apostles disperse themselves to preach the Gospel to the several Parts of the <i>Gentile</i> World. |
| 46 | 5
6 | <i>Paul</i> and <i>Barnabas</i> preach at <i>Lystra</i> . <i>Paul</i> stoned there. They return to <i>Antioch</i> . |
| 47 | 6
7 | |
| 48 | 7
8 | A Council held at <i>Jerusalem</i> to determine the Controversy about the Legal Rites. The Decrees of the Synod sent to the Churches. |
| 49 | 8
9 | <i>Barnabas</i> preaches the Gospel in <i>Cyprus</i> : <i>St. Paul</i> in <i>Syria</i> , <i>Cilicia</i> , &c. |
| | | Years |

| Years of
CHRIST. | Years of
Roman
Emper. | Remarkable Passages. |
|---------------------|-----------------------------|--|
| 50 | Claud.
9
10 | St. Paul having travelled through <i>Macedonia</i> comes to <i>Athens</i> , disputes with the Philosophers, converts <i>Dionisius</i> the <i>Arcopagite</i> , and thence passeth to <i>Corinth</i> , where he resides 18 Months. |
| 51 | 10
11 | St. Paul continues at <i>Corinth</i> , where he meets with <i>Aquila</i> and <i>Priscilla</i> , not long before banished <i>Rome</i> by the Decree of <i>Claudius</i> ; hence he writes to the <i>Thessalonians</i> . |
| 52 | 11
12 | St. Paul departs from <i>Corinth</i> , passes to <i>Ephesus</i> , thence to <i>Jernusalem</i> and returns back to <i>Ephesus</i> . |
| 53 | 12
13 | He preaches and disputes daily in the School of <i>Tyrannus</i> , convinces the <i>Jews</i> and converts great numbers to the Faith. |
| | | Years |

| Y. of C | Y. of R. E. | Remarkable Passages. |
|---------|--------------------------------------|---|
| 54 | <i>Claud.</i> | St. Paul fights with Beasts, |
| | 13 | i. e. Men of evil and brutish |
| | 14 | manners at <i>Ephesus</i> ; he |
| | <i>Nero</i>
from
13 <i>08.</i> | preacheth there still and in
the parts thereabouts. |
| 55 | 1 | St. Paul's Departure from
<i>Ephesus</i> . He passes through
<i>Macedonia</i> and <i>Greece</i> , and
gathers Contribution for the
Saints at <i>Jerusalem</i> . |
| 56 | 2
3 | St. Paul comes to <i>Jerusa-</i>
<i>lem</i> , and is apprehended in
the Temple, and secured in
the Castle. His Imprison-
ment at <i>Casarea</i> , and Ar-
raignment before <i>Felix</i> the
<i>Roman</i> Governour. |
| 57 | 3
4 | St Paul kept Prisoner at
<i>Casarea</i> under <i>Felix</i> . |
| 58 | 4
5 | St. Paul's Arraignment
before <i>Festus</i> . He is sent to
<i>Rome</i> , where he arrives about
the end of this, or the begin-
ning of the following Year *. |

* The Time of St. Paul's being sent to *Rome*, depends upon *Festus* his coming into *Judea*, to succeed in the room of *Felix*: Which, though it cannot be precisely determined, yet plain it is, that it must be while *Pallas* (*Felix* his Brother, by whose Media- tion with the Emperor, *Felix* at his Return had his Life spared, when accused by the *Jews* for his Male Administration) was yet in some favour with *Nero*, wherein he was declining some time before, and from which he seems wholly to have fallen upon *Agrippina's* Death (upon whose Interest he stood at Court) who was slain. *Neron. V. Ann. Chr. LIX.* *Pallas* himself being poisoned, *Neron. VIII. Ann. Chr. LXII.* Years

| Years of
CHRIST | Years of
Roman
Emper. | Remarkable Passages. |
|--------------------|-----------------------------|---|
| | Nero. | |
| 59 | 5
6 | St. Paul's free Imprisonment at Rome. He writes his Epistles to the <i>Ephesians</i> , <i>Colossians</i> , <i>Philippians</i> , to <i>Timothy</i> and <i>Philemon</i> . |
| 60 | 6
7 | About the latter end of this Year St. Paul is set at liberty, and before his Departure out of <i>Italy</i> , writes his Epistle to the <i>Hebrews</i> . |
| 61 | 7
8 | St. Paul now released, travels for the propagation of the Gospel, especially in the <i>Western Parts</i> , probably into <i>Spain</i> and <i>Britain</i> . |
| 62 | 8
9 | St. James the Less, the Brother of our Lord, and Bishop of <i>Jerusalem</i> , thrown by the Jews from the Temple, and knocked on the Head with a Fullers Club. |
| 63 | 9
10 | Simeon chosen to be St. James's Successour in the See of <i>Jerusalem</i> . |

Years

A Chronological Table.

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| Years of
CHRIST. | Years of
<i>Roman</i>
Emper. | Remarkable Passages. |
|---------------------|------------------------------------|--|
| | <i>Nero</i> | |
| 64 | 10
11 | <i>Nero</i> burns the City of
<i>Rome</i> , and to wipe off the
<i>Odium</i> from himself, charges
it upon the <i>Christians</i> , and
raises the First Persecution
under that prætext. |
| 65 | 11
12 | St. <i>Peter</i> and St. <i>Paul</i> suf-
fer Martyrdom at <i>Rome</i> . * |

* Some of the most Learned Chronologists of the *Roman* Church, place the Martyrdom of these two great Apostles two Years later, viz. *Ann. Chr. LXVII*, which, if any like better, I will not contend, the Persecution probably extending to the last of *Nero*, though it seems most probable that they should suffer about the beginning of it.

An

An Alphabetical CATALOGUE of
the *Places* described in the foregoing
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F I N I S.

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